

Ooyaga: A CHRISTIAN ESKIMO OF POINT HOPE

*His Christian name is "Sam Rock," and Mr. Knapp says of him:  
"During the whole length of my stay at Point Hope he has  
been my most faithful assistant and co-worker"*

# THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

VOL. LXX.

November, 1905

No 11.

## THE PROGRESS OF THE KINGDOM

*The Universities  
and Foreign  
Missions*

UNIVERSITY missions to distant lands bid fair to become an important development in American religious and academic life, as they already are in England. In the Province of Hunan, in the heart of China, the alumni and undergraduates of Yale are maintaining an effective educational mission. The Harvard men, with President Roosevelt at the head, of their committee, have pledged themselves to aid in sending and maintaining graduates of the university who are willing to work in India, and the pioneers of the movement are already in the field. Now the University of California proposes to give the students of Japan an object lesson in Christian brotherhood by erecting a hostel, or dormitory, for the use of the students of one of the Government Colleges at Kyoto. These students have already purchased for themselves a plot of ground upon which the building may stand, but have been unable to do more. The Japanese Government colleges have no established dormitories. The ordinary student boarding houses are said to be "morally malarious." Japanese students

sorely need the things signified by home—sociability, relaxation, friendship and wholesome recreation. These they do not have, and cannot obtain under present conditions. The result is, that the students, having rejected, as many of them have, the old religious allegiance, cast off all restraint and are easily led into moral license.

*Bettering Student Life*

BUT, as has been proved through the hostels already erected, vicious attractions are in many instances forsaken when wholesome ones are made possible. Moreover, such a Christian club house will prove not only a shelter for the young men who enjoy its privileges, but will tend to raise the tone of the whole student body, and to improve the standard of the ordinary student boarding places. When it is remembered that Japan's academic army numbers about 240,000 young men, and that Kyoto is one of its chief centres, it is plain that this enterprise should have far-reaching results. Once established, the hostel will probably lead to the maintenance of some regular work by the California students among the Japanese students of



Kyoto, and thus result in realizing the ambition of the University of California, to win the respect and confidence of Japan, just as "no American University is so highly respected in China as Yale." The English Universities have maintained work abroad for many years, as witnessed by the admirable Universities Mission to Central Africa, the Cambridge House at Delhi, and the Oxford Mission to Calcutta. The Church already has in Tokyo a house similar in character and purpose to this proposed Kyoto hostel. Within it about twenty-five young men, who are willing to learn about Christianity, find a home amidst helpful associations. An account of this house appeared in the September number of this magazine.

*A Failing of  
Modern  
Journalism*

ONE of the shortcomings of modern journalism is its readiness, not to say its deliberate desire, to give currency to news, from near or far, which has to do with actual or supposed human failings. An interesting instance of what we mean came to our attention the other day in a dispatch, ostensibly from a small town in the State of Washington, to a Philadelphia paper, giving at some length the observations of a Hindu visitor in that Washington town, derogatory to the character and work of missionaries in India. Dozens of men who bear the honorable name of home missionaries, in the State of Washington, are doing fine constructive work both on behalf of the Church and Nation, yet no newspaper 3,000 miles away thinks of printing long telegrams telling of the good they do. But let an unauthenticated individual from the other side of the world deliberately misrepresent men and women who are too far away to defend themselves, and even a reputable paper has space to print statements that everyone who knows anything at all about the subject knows to be false. Sir W. Mackworth Young, for twenty-five years the Lieutenant-Governor of the Punjab, is only one of

many English officials in India whose opinion of missions and missionaries, based upon actual observation, is on record. Speaking to a company of London business men a few months ago, he said: "I ask myself what has been the most potent influence which has been working among the people since annexation. To that question I feel there is but one answer, Christianity as set forth in the lives and teaching of Christian missionaries."

*Journalism of  
Another Type*

OUR present purpose, however, is not to offer any defense of missionaries in India, but to call attention to an illustration of journalism of a kind different from that to which allusion has been made. A recent issue of the *North China Herald*, an English paper published in Shanghai, contains an interesting editorial upon the experience of a missionary in one of the interior provinces who was about to go home on a visit after twenty years of service. A prefectual mandarin wrote of this missionary: "During the past few years, whenever I have interviewed the gentry and scholars, the merchants and the people generally, in the country around, they all, without exception, have spoken of his goodness in a most spontaneous fashion. Those worn with age or ruddy with youth all tell the same tale. A refined friendship has been cemented between the missionary and myself, during the whole of which I have never heard him utter an ungenerous word, or seen a frown upon his face. We have often chatted together at considerable length, and on each occasion there has been the unconstrained outflow of thought and feeling. I have been glad indeed in my wanderings to have met with such a friend. And I have been even more glad to note the manner in which he has aroused the latent sensibilities of the populace to similarity of feeling and a recognition of the essential unity of principles, so that the barriers of East and West have been forgotten, and a



valuable contribution has been secured toward cordial international relations generally."

*The Local  
Mandarin's  
Comment*

A MANDARIN in the town where the missionary's service has been rendered, added this testimony: "He has lived here for twenty years, and managed matters so well that there has been no enmity between the populace and the Church. Indeed, the whole prefecture unites as one in his praises—a fact so well known that I need not relate it. He has been pre-eminent in his proclamation of religion, both in its details and in its permeating principles. And he may rest assured that after his return, his instruction and doctrine will continue to progress more and more."

*A Journalistic  
Opinion  
of Missionaries  
in China*

THIS incident leads the *Herald* to remark: "Irresponsible writers about things in China often make the remark that it is the missionaries that are at the bottom of all the troubles between natives and foreigners in the empire. Such remarks are the product of complete ignorance, or of hasty generalization from insufficient and inaccurate premises, or sometimes actual malevolence. All missionaries are lumped together in one condemnation, as if there were not missionaries and missionaries, as there are merchants and merchants, correspondents and correspondents, and even consuls and consuls. All the good work done by missionary schools and hospitals, by the teaching of a purer and higher morality, and by the quiet influence exerted by the presence of a Western home, and centre of Western civilization in a Chinese town, is flippantly ignored. Even a little attempt to enquire into the facts would show how often the officials come to the missionary for practical advice on secular matters, and how seldom they ask in vain." This, too, the *Herald* points out, is far from being an isolated case.

"Unobtrusive as the labors of the missionary are, they are widespread and they are of incalculable permanent value, and it is most gratifying to see that value recognized by the officials of the country which they do so much to benefit."

*A Picture of a  
Mengo  
Congregation* A MEMBER of the British House of Commons, who visited Mengo some time ago, dur-

ing the building of the new church, wrote of the profound impression made upon one privileged to attend a Sunday service, held in one of the large school-rooms. "Imagine," he said, "a long hall with whitewashed walls, unglazed openings for windows, a beaten earth floor, a thatched roof supported by rows of palm-trunks; along one side, sitting in serried lines on antelope or goatskin mats spread on the floor, some hundreds of Negro men, clothed in long gowns of spotless white, a few with white or tweed Europeans coats as well; along the other side an almost equal number of women, some in drapery of colored linen, but most of them wearing the orange-red bark-cloth dresses; the faces of the people of a true Negro type, yet the nose not very broad, the lips not very thick, the head small, the ears finely shaped, the expression as a rule intelligent; here and there, sitting on chairs, a few English of both sexes, the missionaries and teachers. Imagine the service conducted by an ordained native clergyman, well known as a chief controlling a vast district, and once a general commanding large armies in the wars against the neighboring peoples. Imagine the large congregation sitting in complete decorum, following with a real interest all that is said, reading the responses from their Prayer Books, joining in a deep 'Amina' at the end of each prayer, rising in groups of six or eight to receive the communion from the hands of the surpliced minister—and then you will realize, not unfaithfully, a typical Sunday service in the capital of far-off Uganda."



BONTOC CHILDREN OUT FOR A LARK

## THE JOYS OF PIONEERING

BY THE RIGHT REVEREND CHARLES H. BRENT, D.D.,

BISHOP OF THE PHILIPPINE ISLANDS

POLIOAC,\* Sagada, July 1st. A typhoon is raging. It has been raining with tropical prodigality since yesterday morning with intervals of furious wind. The mission building with its *runa* walls and grass roof keeps a moderate amount of weather outside. Our company consists of Mr. Staunton and his wife, Mr. Clapp, and my secretary. Being forbidden by the elements to undertake other work, opportunity is given to send you some record of my movements since my arrival in Manila three months ago.

Upon the resignation of Miss Thacher (now Mrs. Main), and Miss Jackson, who has joined the staff of the Civil Hospital, I secured Miss Humphrey to take up duty at once in St. Luke's Dispensary. Upon the arrival of Miss

Hicks, steps were taken to develop our hospital project. It has seemed wise to avail ourselves of the unused space in the settlement house for temporary use; about a dozen beds can be prepared. A committee is at work developing plans for our permanent establishment. We have the active co-operation of such men as Commissioner Forbes, Hon. W. Morgan Shuster and Dr. Strong. With strong public sentiment supporting our project of a free hospital for Filipinos, there is a good prospect of sufficient local interest and aid to enable the University Hospital to have its first year of existence provided for. The site has not yet been decided upon, but we hope to secure a location near the Government laboratory.

The cathedral plans, when I left Manila, were in the hands of four engineers, Captain Cosby being chairman,

\* Site of the Mission House.



and I trust that by this time they are placed with the contractors.

The Columbia Club is well on its feet in the Cathedral House. Its membership numbers upward of three hundred, and if the first months of its career are an index of the future, it will easily be able to carry its own financial burden. Its thorough and business-like organization is due to the Rev. M. G. Johnston's care and labor.

We have abandoned our little church (St. Stephen's), the property having been sold to the city, and we worship now in the spacious upper room of the Cathedral House. A lot has been purchased on Calle San Luis which we trust will be the entering wedge preparatory to the eventual possession of the entire frontage. I am using sober language in affirming that the city does not afford a more desirable site for church buildings than ours.

Mr. Johnston's house on Calle Nozalada is completed, and when I left Manila he was preparing to move into it.

The Chinese mission I visited on Easter Day. The numbers are not large—about twenty forming the congregation—but I consider the work of value.

I have twice held interesting services for the naval forces, once on the United States steamship, *Rainbow*, and, the Sunday before coming north, on the United States steamship, *Ohio*. The admiral (Charles Jackson Train), is an ardent, active Churchman, keenly alive to the needs of his men and the opportunities afforded by the situation. We are contemplating the establishment of a sailors' club house, which the governor-general heartily commends.

We held a service for the G. A. R. and kindred military organizations on May 28th, and on Memorial Day I delivered the oration at the National Cemetery in Pasay.

Mr. Armstrong has taken charge of the work in Zamboanga. If our missionary staff had been augmented as I had anticipated it would be, I had

planned to prosecute missionary work among the Bagobos in Mindanao. Failing this, there was only one course to pursue—to strengthen our endeavor to reach the Igorots. To this end Mr. Spencer has gone to Baguio, which should be the southern point of a chain of missions reaching as far north as the confines of the province of Cagayan. My plan to have Baguio supplied by the various missionaries in rotation proved an absolute failure, owing to the expense of travel. The Benguet road, whatever it may be in the future, is at present a convenience only to persons of considerable income.

Early on the morning of June 12th I set out for Baguio, going to Dagupan by rail and thence thirty-two miles by *carromata* to Twin Peaks. There my horse met me and the next morning I rode the remaining seventeen miles up the majestic cañon of the Bued River into Baguio.

The Stauntons, Major Noble and Mr. Knight joining me, we started out on Wednesday across the Benguet mountains in heavy fog and rain. But the cloudy weather was preferable to a staring sun, which would have been the alternative. The only things to fear were possible land-slides and swollen rivers. The beauty of that ride lingers in my memory at the close of the journey like the after-glow of some resplendent sunset. As morning wore on, while we continued in the shadow, the country southwest was bathed in soft lights. The entire landscape is one of mountain scenery rich in vegetation. Some long distant convulsion of nature tossed into crystallized waves masses of earth and rock; time has clothed these in richly adorned garments, and a fair vision greets the eye, look where you will. At our high elevation of from five to six thousand feet, threading our way along the *chine* of the mountains, we could even catch occasional glimpses of the China Sea, while lying in between was a confusion of tumbled hills veiled in transparent blue, gently radiant from





Our day's journey, which was a long one, ended in the middle of the afternoon, when we descended into the valley of the Agno, a drop of two thousand feet, to Ambuklao. The two-roomed house we had expected to occupy we found already in the possession of a district judge on his circuit. An accommodating Igorot vacated his dwelling of one room and there we camped. Our supplies had not kept pace with us, so that we would have been doomed to go hungry to sleep had not the judge given us some food. Stretched on the floor about as close as crayons in a box, with horse blankets not *very* wet for mattress or covering as individual taste preferred, and a saddle perhaps for a pillow, we slept.

The next day brought more rain and visions of swollen rivers. Fortunately as we pursued our course we found that as yet the water was but little above its normal height. The Agno was crossed without difficulty, only a couple of the ponies going beyond their depth. Then came the climb up Daklan hill. The trail was slippery and steep. Little riding could be indulged in, but it is no small aid (try it some time!) to take hold of your horse's tail and let him give you a lift upward. If you have an animal inclined to be active with his hind feet to the neglect of his forefeet, it may be a wise precaution to pad them first, or your rise may be more sudden and brief than is convenient!

The *pueblo* of Daklan with its various *barrios* is up in the clouds, and that day the clouds were inclined to be juicy. We camped in a house built by the Governor of Benguet for the wayfaring man; evidently, from the traces of earlier occupancy and the remnant of a garden this was at one time a Spanish ranch. Near by, bubbling and steaming, is a hot sulphur spring with a toy geyser spluttering through a cavity in the rocks.

We were off at six on Friday morning, in a heavy rain. The ride was interesting, without bad climbing and always at a high elevation. We took lunch at

Adaoay. Lutab, a *barrio* of Kabayan, is one of the largest and most beautiful Igorot communities in Benguet. It is situated on the mountain side. Its coffee is healthy looking and abundant. Its *sementeras* of rice, carefully hand-planted, were filled with a ripening crop of heavy-headed grain. Ingenious contrivances are rigged up to scare the birds. Long strings of *bejuco* manipulate a perfect labyrinth of bamboos on pivots and bobbing figures, birds and *anitos*, woven of grass. Frequently where the human hand is not used a trough-shaped bit of wood, nicely adjusted under a waterfall or cascade, is the motive power that keeps scare-crows dancing, and rattles playing a ceaseless tattoo. When the water catches the wood it strikes it with sufficient force to put the whole machinery into operation, thrusting it away each time it swings back into the cascade and thus keeping up perpetual motion. Little huts are perched on the edge of the *sementeras*, and the shrill voices of watching women and children add their protest to that of the scare-crows against the depredations of the birds. Here and there you see traces of a sacrifice offered to appease hostile spirits.

We reached Kabayan about three o'clock with the skirts of a typhoon flirting about us. It was a wild night. We camped in the *presidencia*, making our beds on the floor, a cot, a bench, a table or anything handy. When we woke up the outlook was so doubtful that we hesitated about proceeding on to Suyak, but valor got the better of discretion, and off we went. The weather improved, but the narrow trail was the worse for wear and once in a while was broken away. We stopped at the house of the *secretario* in Buguias for lunch. Here there are hot iron springs which stain the rocks of the gulley through which they discharge their waters. Before we reached Loo, on the borders of Lepanto-Bontoc, we passed through a splendid cañon on one side of which was a towering rock clothed in a green gown embroidered with lilies.





THE MISSION HOUSE AT SAGADA WHERE MR. AND MRS. STAUNTON HAVE BEEN LIVING

Lepanto-Bontoc has developed good, broad trails, and a rapid descent brought us to the *pueblo* of Suyak, where copper mining prospectors have staked their claims. We put up at the comfortable house of an American miner. We found that small-pox had a fatal grip of the Igorot community, a large number of whom had fled in fear over the mountains after a dozen deaths had occurred. One of the miners was doing what he could to help the stricken. There is no physician in the whole of Lepanto-Bontoc.\* Some pleasant looking Igorot girls who had been at St. Louis came to visit us. They spoke a little English, and one of them smoked a big briarwood pipe, as a result of their experience.

From this point on to Cervantes the scenery is very different from that which we had been viewing. We descended steadily until we reached an elevation of eighteen hundred feet. Vegetation is less rich, forests disappear, and broad valleys take the place of the narrow cañon. By noon on Trinity Sunday we were in the Abra valley, in the town of Cervantes. I held service for the American community that evening in the court-house.

\* Since writing this, the Government has assigned a physician to the province.

Sagada was reached on Monday afternoon, the last part of the journey in a drenching rain. The mission house, which for the present is a combination of dwelling, church and dispensary, is habitable, though little more. The difficulties of getting material and labor tax the missionaries' patience to the uttermost. Hand-hewn lumber sufficient for floors, but for little else, has come in, the walls being made of *runa*.\* Until now the Stauntons have lived in still less comfortable conditions, so that however poor their accommodations may be they are in advance of what they have had. As we passed through Bagnen, a *barrio* five miles from Sagada, the *presidente* stopped us and asked if we would arrange for some baptisms there.

On Tuesday in the early afternoon we reached Bontoc, being welcomed at the outskirts of the town by the missionaries and some of the children, among them Hilary Pitt-a-Pit. We were expected in the morning, and the whole school had turned out with flying flags to welcome us, only to go home disappointed.

I spent a happy week in Bontoc, planning for a site for church and new

\* A rank, reed-like grass.





GETTING READY FOR AN IGOROT  
FUNERAL

houses and attending to the spiritual affairs of the mission. What we wish to do is to convert the present house of Sts. Mary and Martha into an orphanage, and that of the Holy Comforter into a hospital, building two suitable houses for the missionaries.

I noticed a marked advance in the attitude of the natives to our work. The children are full of affection and friendliness. It is hard to pass down the street without a dirty, dusky little hand being thrust into your own. The quiet work of the dispensary is of the greatest value, and the opening for a physician as hopeful as a medical missionary could ask for.

*Apo-Pachi*\* Clapp's patient, devout influence is making a deeper impression than he realizes. Mr. Mackenzie has already a good grip on the language and works happily among the boys. Every

day the mission bell rings at 6 A.M., and the Eucharist is celebrated at 6:30. The morning is consumed in the routine work; intercessions are offered at noon, and the afternoon closes with evensong, said partly in Igorot at 5:30. Then the usual order is a language session. Mr. Clapp has a vocabulary of more than 2,500 words now, and with his juvenile helpers, Hilary and Narcisso, has begun the translation of St. Mark's Gospel. The day ends with compline at nine.

On Saturday evening four Igorot lads were baptized. In addition to their Igorot names they took English names—Edward Charles Muket, Henry Hud-



AN IGOROT PEDDLER

\* Sir-Father.



THE YARD OF AN IGOROT HOME

*The thatched roof of the house is seen at the right*

son Anamut, James Robert Amok and Andrew Lau-Lau. After the administration of the water each donned a white robe bearing on it a red cross, and held a lighted taper. The following morning we had a choral celebration of the Holy Communion, preceded by the confirmation (partly in Igorot), of nine men and boys and the same number of women and girls, two more women receiving the rite at evensong. Some were Ilocano, some Igorot, and others of mixed blood.

The children are fond of music, and under Mr. Clapp's tuition have learned to sing Merbecke's service, some chants and a number of hymns. At that morning Eucharist the little chapel was filled with worshippers and the veranda thronged as well. I do not remember being at any service during my stay where there were not a number of Igorots in the windows or about the door, watching interestedly and never wilfully interrupting.

During my visitation I had two conferences with the Ilocano Christians re-

garding the position of our Church. The Romans, stirred by our labors, have broken in upon our undivided community in a wanton way. For more than six years they have not stirred a finger to convert the heathen or shepherd their own people, but now merely because we are in the field they have injected by the occasional visit of a priest a disturbing influence. Of course there is but a small group of Ilocanos, and the disturbance at worst could not touch our main work, which is among the Igorots.

On Monday, June 26th, accompanied by Mr. Clapp, we set out for Sagada. Here the situation is different from that which exists in Bontoc. Very few natives have ever embraced Christianity until our advent. Those baptized hitherto have been chiefly persons who had married Ilocanos and some who were bribed into Christianity by the friars—exemption from the *cedula* or poll-tax for a given time being the enticement. It would seem that in the past Christianizing efforts have had little encouragement, the natives being either hos-





"THEIR REVERENCE AND STILLNESS DURING PUBLIC WORSHIP ARE TOKENS OF DEEP THINGS WITHIN THEIR AWAKENING SOULS"

tile or apathetic. Only two stations were established by the Romans in the sub-province, one in Sagada and the other in Bontoc, the latter being chiefly for the Ilocanos taken thither in the employ of the Spanish Government. Now the conditions are different. We have arrived at a moment when a wave of religious aspiration is sweeping over the Igorots of this community. It is in a measure capable of psychological explanation. The Igorots are at bottom a religious people. They always have their system of prayers and religious offerings as well as their sacred spots—a hilltop, a tree, a grove. The hidden working of God's Spirit has stirred them to feel after something more satisfying than they possess.

Two Igorot religious organizations have existed for some time past; one the *Guardia de Honor*, the other known by the name of *Sapalada*. These have their ritual, their public worship and their code of principles. From observation and occasional contact with Christianity they have picked up crumbs of

Christian truth and practice and incorporated them into their organization. However superstitious and corrupt their system may be, it has been an earnest reaching after God and has received its reward. To-day, on their own initiative, the very people who shrank in times past from such efforts as the friars put forth toward Christianizing them are reaching out to the Church and asking for baptism and pastoral oversight. Not in ones and twos but in scores they present themselves. Degan, the head of the *Sapalada*, was baptized and confirmed on St. Peter's Day. During the year past upward of two hundred have been admitted by baptism into the fellowship of Christ's Church, and more than one hundred have been confirmed by me. It is impossible to forecast the future, but we have reason to hope that this may be the beginning of the conversion of an entire people.

Tuesday last, June 27th, at the request of the people of an adjacent *barrio*, Bagnen, we went to the house of the *presidente* for ministrations. The Holy



FIDILISEN FALLS NEAR BONTOC

Communion was celebrated and a large number baptized and confirmed. On St. Peter's Day others were baptized and confirmed here. They promise to abandon heathen customs, to put themselves under regular Christian instruction, and to walk according to God's law. The pathos, the romance, the strangeness of it all is deeply moving. The solemn, yearning faces of the people, their earnest response of "*Oen, Apo*," ("Yes, sir,") to the questions put to them, their reverence and stillness during public worship are tokens of deep things within their awakening souls. Two men who knelt to receive the laying-on of hands had babies tied on their backs in the one Igorot male garment, the *manta*. Before the service on St. Peter's Day many came bearing in their hands spotless white lilies, which they planted by the pathway leading to the mission house. They are a people to whom elaborate ritual will always appeal, and through it they will be taught most effectively. It is my desire that

everything beautiful and stately should be given them in the services of the Church as our work progresses.

July 2d. This morning at the close of the services in the chapel we formed a procession to the new cemetery on the crest of the hill, singing the Litany as we walked. When we reached the cross that has just been erected to mark the site of the Christian *Campo Santo*, the burying ground was duly consecrated.

I have just returned from a visit to a mammoth cave a mile or so away, the entrance and exit of which constitute Igorot burying places. The coffins are hewn out of a solid log and are placed in niches of the rock, the higher the better. We also went through the cave. It penetrates a hill, a distance of probably a thousand feet. One entrance is from forty to fifty feet high and the great cathedral nave into which you are ushered is splendidly adorned with stalactites. Somewhere in the centre, with the aid of a torch, we descended into the bowels of the earth, where a fine cascade dashes into an abyss of darkness and disappears. The exit, which opens into another valley, is less lofty than the entrance, but contains more coffins. I noticed one bearing a cross, signifying that the deceased was a Christian.

I visited Fidilisen, a few hours distant, last Wednesday. It was a hard expedition but worth while. There we hope to establish our sawmill, the most needed adjunct of our work at present. The town is prosperous, judging by appearances, and the scenery grand. The *piece de resistance* of the fine cañon is a magnificent waterfall emerging from a cave three hundred and fifty feet above the river bed. After sporting for a while in a series of cascades through an avenue of trees which hug it from either bank, it drops sheer in a silver sheet for about a hundred and twenty-five feet.

To-morrow I go to Bagnen for the night, and thence to Manila. We hope to reach the capital in a week from Cervantes if the trail is not badly washed



out by the recent storm and the rivers are fordable. It is preferable to retrace our steps to Baguio rather than to go to the coast and wait for a boat from Candon, as at this time of the year it is difficult to make a landing at that point and we might have to wait for weeks before the arrival of a home-bound vessel.

This recountal is not made without a definite purpose. Here is the conclusion of the whole matter:

1. A second priest is needed at once for Bontoc.

2. A physician is also needed. Today Mrs. Staunton ministered to more than twenty sufferers who came to the mission house for medical aid. The zealous woman, in addition to fulfilling her household cares, is public-school teacher and Good Samaritan to the community.

3. If we are to avail ourselves of the opportunity open to us, yes, beseeching us, we ought to prepare *now* for the extension of our work until an unbroken chain of missions stretches from Baguio

to Nanung. A half a dozen young, enthusiastic, level-headed clergy should enter the field during the next two years.

4. We want a missionary mechanic. Why cannot we, as well as the Universities Mission, in Central Africa, have a cohort of skilled laymen—builders, architects, carpenters? The call to the uttermost parts of the earth is not to priests and deaconesses only, but to any Christians who are equipped to lend a hand in the temporalities of mission work. We who are on the spot know how important a factor the temporalities are.

5. Are there not, in our privileged and wealthy Church, men and women who have both character and riches to contribute to such a work as this? Why should it be accounted a strange thing for a highly endowed personality to offer all he is and all he has to aid a profound human need? Wealth of service should be proportionate to profundity of need. The joy of the spiritual pioneer is more than a compensation for his modicum of self-sacrifice.



A GROUP OF SAGADA SCHOOL BOYS

## SOME BOISE NOTES

BY BISHOP FUNSTEN

WORK in this district moves steadily on, though we are much hindered for lack of men and funds. The country is just beginning its real development. It is dependent on ranching, fruit-raising, grazing and mining industries. With a bright future in material things, it seems a pity not to be able to put it on a good basis for spiritual work. Its school, hospital, churches and ministers must have help from the stronger communities for a while, though I encourage self-help and missionary generosity to the full ability of our people.

DURING the past year I have confirmed 146 persons, of whom thirty-five were Indians. This exceeds by far any previous year. I am glad to report our apportionment was not only paid, but we gave nearly double as much as we were asked, and this came from all our parishes and missions, showing, while in our great weakness we have asked others to help us, we have been conscious of our duty to pass on the good deeds.

It is often asked, What have we as a Church to show in the way of returns for expenditure of men and money? We so frequently have to urge progressive work that perhaps sufficient comment is not made in a retrospective way. In the six years of the existence of the District of Boisé, its Sunday-school scholars have increased from 600 to 1,500; its teachers from 75 to 150; and its communicants from 700 to nearly 1,400. Over 700 persons have been confirmed. We have added more than twenty buildings to our equipment. Our ministers now are, almost without exception, well-trained college men. We have established two Indian missions, with a good equipment. St. Luke's Hospital, begun three years ago, is now looked upon as an institution of great value to the state. We cared last year

for 275 people and paid all running expenses. It needs \$10,000 for a new wing, to make it equal to the demands upon it. Who will help? The Nurses' Home has been of the greatest use. It will be remembered that this was the gift of a generous Churchwoman, and stands as a memorial of Mrs. Mary Douglass Burnham.

SPEAKING of forms of memorials, I was recently impressed by the sight of a pretty little Congregational church, erected in one of our Idaho towns. It was a memorial erected by a New England lady in honor of one who, though dead, may, through this little building, speak in a beautiful and lasting way concerning the things that belong to the true peace of mankind. Why could not others do this? Here in the District of Boisé are half a dozen places where churches costing from \$1,000 to \$5,000 would be a blessing indeed to people who have come west, and left behind them many religious privileges which they are financially unable to reproduce here. I would be glad to communicate with any to whom this idea appeals. During the past year, we have put up a church at the Ross Fork Indian Mission, another small one at Placerville, in the Boisé Basin, and have secured a rectory for Mackay.

ST. MARGARET'S HALL is practically a Church mission school called on to do a large amount of free work, a very difficult constituency to deal with, and a paltry endowment of \$2,000. It needs \$50,000. It could then improve its equipment, and widen its work. It seems strange to me that, with the dark cloud of Mormonism hanging over the future of the young State of Idaho, so little aid, attention and sympathy should be extended in meeting the problems of Christian education. Every thoughtful person must see that this is the only logical way by which the



Church can make lasting impression upon the young womanhood and motherhood of this western country. If eastern colleges need endowment, how can we be expected to solve the problem of a western Church school without it? This school has been by far the heaviest burden I have had to carry. It has a really great opportunity of putting Christian mothers in these far western homes. It seems incomprehensible that it should be so much ignored. At least it should be remembered that it was an existent problem when I came to the field, and that I have a right to expect adequate help in bearing the responsibility. Through the assistance of a beloved friend of the Church, I have been able to lessen the burden of the debt that I found upon the institution. The fact remains, however, that to keep it going either involves an endowment or a debt. There is no other school for girls within 500 miles, except the ordinary public school and Roman Catholic institutions. Surely it would be an everlasting shame to lower the flag of this Church school in a country where well-trained Christian women are so much needed. One of our most gifted and beloved bishops recently helped to raise over \$2,000,000 for an already heavily endowed university. Is it not time for more thought to be given to our smaller and struggling Church schools in the mission districts, where hundreds of women go who are to be the wives and mothers in a country where even the greatest university has but a far-off and vague influence? St. Margaret's has sent out over 400 women, who are scattered all through this country. Some have gone forth to do life's duty in the Philippine Islands, Porto Rico, Alaska, and other places. Yet, wide as have been the beneficial influences, the institution, in a financial way, has been almost an intolerable burden to the bishop, and has done imperfectly what might have been done with skill and power. It would seem that somewhere there should be an answer to the pleadings of this little *alma mater* of many western daughters, as she begs

for proper help to carry on the work which has caused her children to rise up and call her blessed. Who can give us the \$50,000, or even a part of it, to make this school what it ought to be?

## OKLAHOMA AND INDIAN TERRI- TORY NOTES

BY BISHOP BROOKE

THE Rev. J. M. D. Davidson, of Chicago, succeeded the Rev. A. W. Higby in charge of St. Paul's, Oklahoma City, on Sept. 1st. Dr. Davidson has been the head of the City Mission in Chicago for two years.

SINCE April 1st the gains in property have been the new chapel at Sapulpa, and the rectory at Enid. The bishop made a few weeks' visitation in the hottest of the summer. It was made necessary largely because of missions without clergy: Oklahoma City, Shawnee, Chickasha, Sawton, Anadarko, Hobart, Bristow, Chandler, Pawhuska, Tahlequah, all were visited and mostly with house to house calling, because they have "no shepherd." We hope to fill at least a part of these fields soon, but the men offering are not enough.

OKLAHOMA CITY, while no longer a mission, deserves mention for its excellent lay work and co-operation while without a rector. Sunday-school, brotherhood, choir and services have been admirably kept up. Miss Juliet S. White, soon to be set apart as a deaconess, a United Offering helper, has done much to strengthen the work this summer.

BISHOP WELLS, of Spokane, is naturally gratified to notice that the number of men brought to baptism and confirmation in his district and the number of men attending Church services is steadily increasing.



THE NEW MAIN BUILDING OF ST. LUKE'S HOSPITAL, SHANGHAI

## II

# “I WAS AN HUNGERED” THE ESSENTIAL CHRISTIANITY OF MEDICAL MISSIONS

BY W. H. JEFFERYS, A.M., M.D.

NOT infrequently it has been mildly suggested to me that we medical missionaries are too prone to talk about the medical side of our work to the exclusion, or at least neglect, of its spiritual aspect. One of your officers has particularly asked me to speak to you to-day concerning the spiritual aspect of the Church's medical missionary work in Shanghai.

It will perhaps explain to some extent our evident diffidence in the matter when I call to your remembrance the fact that it is the particular duty of our clerical co-workers to speak and teach the words of Jesus and the words written about Him, while it is the peculiar

function of the medical workers, in so far as they may attain thereto, to work the works of Jesus. Is then our diffidence other than natural?

Yet from the standpoint of the home Churchman, your gentle rebuke has reason, and it is eminently within your rights to demand of us that we make report concerning the chiefest work and the fruits of that very work for which you send us abroad. You will not, however, I believe, be disappointed when I tell you that from our standpoint, the standpoint of the medical missionaries who are doing the practical work in the field, there is but one aspect to our work, and that is the spiritual. It is true that our first two years in China must be largely devoted to acquiring the language, and Chinese is not a spiritual language; that most of us must then

\* An address delivered before the Foreign Committee of the Woman's Auxiliary of the Diocese of Pennsylvania, March 20th, 1905.



raise money to build our hospital, and begging is not a spiritual occupation; that we must then build the hospital under our own direction; that we must raise the money to furnish it, and furnish it; that we must raise the support of it year by year and support it;\* that we must find assistants and train them, doctors, nurses and servants; that we must buy the linen and drugs, oversee the kitchen and laundry, and generally attend to the hospital housekeeping. And withal we must do an amount of medical work and a number of surgical operations and dressings, and of such a character as would strike most home physicians as an enormous day's work by itself, and this must be done day by day and year by year. So, it appears, the bulk of our time and attention is given to matters unspiritual in character. Yet I make the claim, and without any hesitation, for as one of the editors of our medical periodical I have had the opportunity of meeting many of them in one way or another, I make the claim, I say, that there is not a medical missionary in the whole East who has been in the work as long as three years, that is there with any other primary motive than the Christian motive. I really do not know any medical man or woman out there who is giving his life in service to those peoples (I am not talking of a court physician here and there on a huge salary), who is not there first and last for the Kingdom of God's sake.

But, you will say, How reconcile this claim with the facts of their daily living?

St. John, in his first epistle, in speaking of the Christian's fight for personal righteousness, says, "This is the victory that overcometh the world, even our faith," the faith that Jesus is the Son

of God. But how emphatically St. James puts it, that this very faith on which the victory depends "apart from works is barren." Our faith is in China to bear fruit, not to be barren, but, I tell you, you might as well expect to see roses bloom in the fertile soil of an iceberg as your faith bear fruit in China without works. If Jesus could not preach His own Gospel of love without living a life of surpassing tenderness and helpfulness, and if the apostles followed in His wisest way, we can hardly expect to do better than follow too. There is no more terrible test of any man's faith than to be deprived for a space of the power of doing works, and if for a time a man does work without faith we may look for one of two things to happen, either faith will be born in him or the works will die. What is true for the individual is just as true for the Church. Why do you build an "Episcopal Hospital" here in Philadelphia? To see how many Americans you can baptize therein? I think not. Is it not rather to bear witness to the love which, as Christians, you claim to have in your hearts for your fellows? Could you preach Christ's Gospel of love, and not live it? Would intelligent Americans believe your words alone?

What is true for America is more true for China. If the dead must be raised up in order that John the Baptist should believe, will the Chinese be convinced on mere hearsay? And so we, of the American Church, built St. Luke's Hospital in Shanghai to bear witness to the vitality of our faith, to illustrate in a practical manner the love that the Church teaches in theory.

You know as well as I do that very few baptisms take place within the walls of a mission hospital. There were but two during the past year in St. Luke's, and those two were in the case of patients not expected to live. Are you disappointed in the showing? How long does it take to make a Christian in China? It is the mission rule that no one coming out of heathenism shall be baptized into the Church until a

\* St. Luke's Hospital is alone among our foreign missionary hospitals in that the Church makes no appropriation for its support, beyond providing for the stipends of the American physicians and nurses. All running expenses are provided locally, either through the fees received or through the gifts of Americans and Chinese resident in Shanghai. All mission hospitals aim at self-support. Those of our own Church are steadily reaching this goal.—EDITOR.

year and a half have been lived consistently from the time he became an inquirer. How many patients are in a hospital for this time? The longest time one patient has been in St. Luke's in recent years is eight months, that is ten months short of possible baptism. No, baptism is only indirectly and not primarily the object of the mission hospital! What then? What is the aim? It is this: By the character of the institution and by the quality of its work,

China has a working theory that we are not there to baptize all the Chinese nor to cure all the Chinese. The first would make a weak native Church, the second would pauperize the Chinese at the expense of the American public. Neither end is to be desired. What then are we there for? Decidedly, to plant in China a strong and enduring Chinese Church, and the hospital, in curing the sick and especially in planting scientific medicine in the land, is



"THE OPERATING ROOM IS ABSOLUTELY UP-TO-DATE AND EFFICIENT"

to make it absolutely clear to the Chinese people, to the young and impressionable Church, to every man, woman and child who steps within its doors, and to the whole neighborhood, that the hospital is there as a living expression of the practical and helpful love that is sounding from Calvary and echoing and re-echoing around the world.

Now if you will ask me how the hospital makes that clear, I will tell you up to a certain point.

The American Church Mission in

not a means to the end, but an absolutely necessary co-partner in the work. For success, however, two things are requisite, that the seed shall be good seed and that it shall be well planted. Only thus may we trust it to take deep root and to bring forth its great harvest of the future.

Good seed and well planted! Right here is where St. Luke's Hospital makes a start. It does not recognize that cheap drugs, hustled patients, lack of gentleness or stuffy wards are in any sense illustrative of Christian love. It does



not recognize that poor work of any kind or description will best illustrate the life of Jesus. There are several streets that lead to St. Luke's and as you come down them you will notice first that the hospital is surrounded by them on all sides, and that, though in the heart of the most Chinesy of slums, there is an abundance of light and fresh air throughout. You will next see that around the outside wall is written in large Chinese characters this text, "Glory to God in the highest, and on earth peace, good will to men"—one of the comparatively few isolated and appropriate texts of the New Testament that could not fail of being understood by every Chinese passerby, old or young, rich or poor. Then, as you come up to the front door you will find a small booth at one side and in it two large stone *kongs* which during the entire hot season are kept full of tea, the drink of the natives, and it is there free to perhaps a hundred thousand coolies who daily pass the hospital doors at their labor. Then you will ascend the steps and before you have entered you will notice a large brass tablet upon the wall which says plainly in Chinese that the hospital is built "To the glory of God and in thankful remembrance of His mercies," and underneath, also in Chinese,

"O triune God, with heart and voice adoring,

Praise we the goodness that doth crown our days."

From there on I think you will not turn a corner or ascend a step without coming face to face with some evidence of the Christian inspiration of the institution. The roof-garden, perhaps the only one in China, is for the poor. The rich have a veranda and are allowed in the roof-garden if there is room. It is half glassed in and half open. There is a huge wistaria vine up there and ivy trailing all about. It is full of palms and flowers and gold-fish and highly colored birds, and all around the wall are hand paintings of the parables of Jesus, made expressly for the Chinese

by a Chinese artist. And all about are sofas and comfortable chairs and games for the patients, and on the main wall the simple text, "All Thy works shall praise Thee, O Lord."

On the middle floor is the operating room. It is the prettiest in all China, all white and absolutely up-to-date and efficient. It is furnished "To the glory of God and in memory of a little girl baby." You know what the Chinese think of girl babies! They do not give them much of a welcome into the world. Often they are sold into slavery or merely disappear—the preferable fate of the two. But I think that not many Chinese who owe surcease of years of pain or even life itself to that operating room will read that inscription without learning a new conception, born of the Christian estimate of "a girl baby." There is a prayer for use before each operation. Notice how simple it must be for all to understand:

"All powerful Lord of Heaven!  
This Thy child who is before Thee  
is sick. We, Thy servants, ask  
Thee for skilful hands and for wisdom  
to relieve his pain and cure  
his body, in order that some day  
he may understand the love and  
mercy of his Heavenly Father and  
return thanks to Thee and come to  
serve Thee. We ask it all in the  
name of Jesus Christ the Saviour.  
*Amen!*"

On the lower floor is the chapel, as sweet a place of worship as any in the whole East, and it too is "To the glory of God." In it every morning the patients are gathered for prayers and there we may at any time talk to them quietly. And in the evening it is open not only to the patients but to the street as well and service is held in Shanghai, or in Cantonese, or in Mandarin, so cosmopolitan is the neighborhood. Some of the nurses are faithful Christians, so are the native physicians. The religious instruction is under the charge of the Ven. Archdeacon Thomson, for forty-five years a trained evangelist, and under him two native priests. In the



"TO THE HOSPITAL COMES THE MAN WITH  
A TUMOR ON HIS BACK LARGER  
THAN HIS HEAD"

future we are to have two native evangelists as well, who will give their undivided time to this work. These, besides holding the services, spend much of their time in the wards talking to the patients, reading to them and learning to know them, especially the lonely ones and those in greatest need.

This is the atmosphere in which the physicians do their work, and I can tell you that men who give their lives to that service and give up this wonderful home-land of America for China are not likely to lose many opportunities of doing the very consummate thing for the sake of which they made the sacrifice, nor often when they give the cup of cold water, as they must to each and every sufferer, to fail to give it distinctly in the name of Christ. "Blessed indeed are the merciful," for they are His very own disciples. You know His estimate of discipleship! I suppose that to each and every Christian there is some utterance of Jesus that has led him more surely through the encircling gloom and farther over the ocean's trackless wastes than every

other! . . . I will confess to you that, in the journey of my own life, the pole-star in the eternal heaven of Christ's spoken words is the passage beginning: "Then shall the King say unto them, Come, ye blessed of my Father!" and ending: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Here, in the mission hospital, the hungry are fed, and often the starving are fed in St. Luke's. Here it is that the strangers are taken in, yes, and made welcome, from Formosa on the East to far Kashgar, and find friends. And the naked are clothed, and the sick—but for them we live. And the prisoners—yes, there is a special private room with two beds for men from the prisons of Shanghai. To do that thing in His name, in a hospital of which the ideal is that from the roof down to the boiler room it shall talk aloud of love, mercy, tenderness and the spirit and life of Jesus, is that not spiritual work? I tell you that compared with even living words there lives in that the very soul and spirit of all spirituality!



"A GANGRENOUS FOOT, THE RESULT OF  
CHINESE MALPRACTICE, CURED AT  
ST. LUKE'S BY SKIN-GRAFTING"

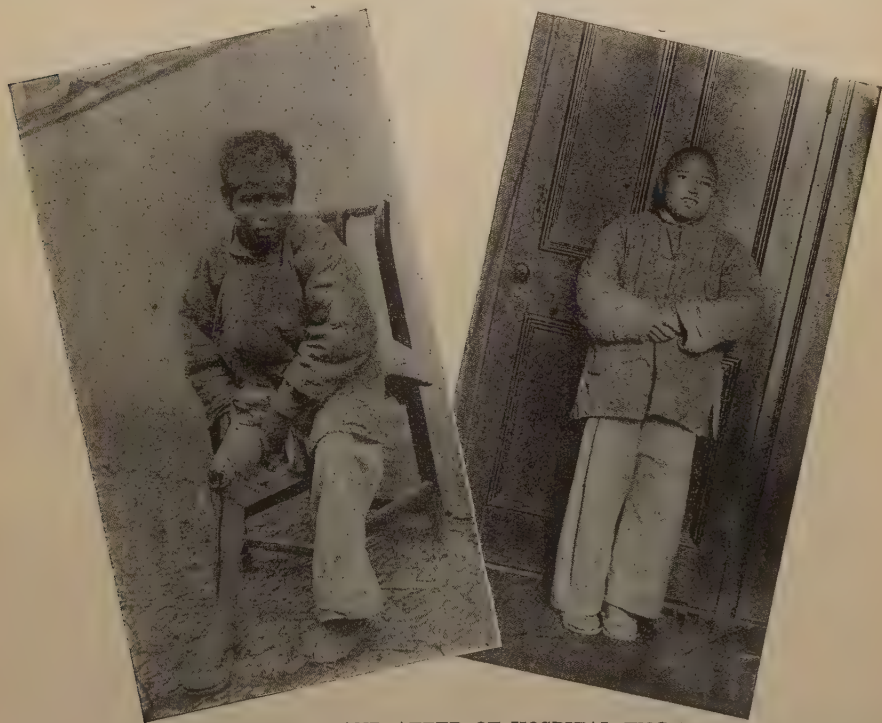


Here it is that the hard ground is broken up and made fertile. Here where a Chinese who, in the days of his prosperity, could he have been coaxed into a street chapel, would nine times out of ten have been thinking about the queer foreigner until the subject of conversation was brought around to religion, and when he was told that life was more than meat would just then have been reminded that it was his supper time and that "he must go," but who after intolerable suffering over a period of five years, having spent his all on the unspeakableness of native surgery without avail; here it is, I say, that he will come with a tumor larger than his head, with broken health, without means and hungry, and will find a welcome, and a free bed (I wish there were more),\*

\* One thousand dollars will establish and maintain a free bed in St. Luke's Hospital, Shanghai.

food and shelter and, what is more, a cure. Here it is that three weeks or a month later, as a well man, he may be told that life is more than meat and he will not only listen but believe, and because of his faith find hope, and here it is that he may be told at last that love is best, and he will believe that too, for he has seen it.

Here it is that a tiny apprentice boy hobbled after starving on the streets of Shanghai for more than three days, having been turned out by his master because he could not walk or work for very agony, and when he came, was cleaned and fed and cured and in a month doubled his weight, and afterward was not returned to his legal owner, but was put in a Christian school, where he has proved as bright and happy as the day, and in the fulness of time has been, at his own request, baptized



THE BEFORE AND AFTER OF HOSPITAL WORK

*This lad, homeless and friendless, was admitted to St. Luke's Hospital with an ulcerated leg. Two months of skilful care and nursing entirely transformed him physically and removed all dislike of foreigners.*

and lives to-day a consistent Chinese Christian.

The hospital does make Christians, the hospital does plow up the hardest ground and make it fertile, the hospital does reach high and low and far and wide; . . . but the mission of the hospital is to work the works of Christian love, without which our faith is dead indeed, and with which the gracious flowers of Christian faith and works,

growing side by side, come into fullest fruition in China. If there be on earth a sweeter work or a more spiritual, I know it not! This work is yours, yours though you have never seen it! Blessed are those who have not seen and yet have believed! For it alone, in the eternal harvest of love, the King will some day say unto you, "Far away in China I was sick and ye visited me. Well done!"

## HONOLULU NOTES

**B**ISHOP RESTARICK has completed the purchase of the Armstrong property in Honolulu for the use of Iolani School. The cost of the place, with necessary changes and repairs, is \$22,000. This amount has all been provided through the bishop's efforts and there is no debt.

**I**OLANI School provided for, the bishop says, "Now we shall have to work for new buildings for St. Andrew's Priory. Here is a school of one hundred girls—sixty of them boarding pupils—and the buildings are slight wooden ones, some of them nearly forty years old and ravaged by borers, carpenter bees, etc. The school has educated scores of the best women among the Hawaiian people. As teachers or wives and mothers they stand high in the estimation of the people of the island. The cost of the buildings should be about \$30,000."

**M**ISS LOUISA LUCAS and Miss E. G. Blair, who for several years have been connected with Irving Institute, San Francisco, have arrived in Honolulu and have begun their work as teachers in St. Andrew's Priory. In September, the following additions were made to the Honolulu staff: Mr. J. B. Morgan, the new headmaster of Iolani School, and Mrs. Morgan, to be stationed in Honolulu; Miss Pearle Wills, teacher for the Chinese School, Hono-

lulu; the Rev. Carlos S. Linsley and Mrs. Linsley, to be stationed at Paavilo.

**I**N September, Bishop Restarick opened a fourth school on the cathedral grounds in Honolulu. This was done after persistent efforts on the part of the Koreans resident in the city to receive the ministry of the Church. "On faith," the bishop says, "I have obtained the use of a large building adjoining the cathedral and opened a school with ten boarders. Three years ago I found Iolani School with a few boys in the Sunday-school room. To-day we have eighty boys, thirty-seven of whom are boarders. We have begun this Korean work on the same lines. We may have to close. We may not be able to overcome difficulties, but we are going to try. This is the only Korean school on the islands. The boys pay as much as they can, and we are teaching them so that they can go home and enlighten their countrymen."

**M**R. CHI HU YIUE, Vice-Minister of Foreign Affairs, of Korea, addressing a large meeting of his fellow-countrymen in the Sunday-school room of the cathedral, thanked Bishop Restarick for his efforts on behalf of the Koreans, and pointed out that in the school they might learn that which would prove a blessing to their people, and which they could not learn in Korea.

The undertaking of the work means



the assuming of an added responsibility of \$400 a year, but the bishop has acted as he believes the Church would have him do. "I cannot see this work calling for my aid," writes the bishop, "and refuse to give it, even if I have to pay for it myself. The way these men have stuck to me remind me of the woman who importuned the judge of whom our Lord spoke. I have tested them and treated them with seeming indifference. But they have returned with the plea: 'We want to be taught about God. Will you teach us?' What could I do? Would the Church have had me say anything else than 'I will try to teach you; I will try to minister to you'?"



A NOTABLE service was held in Honolulu on September 17th when a chapel for the Seamen's Institute was opened and set apart. It is opposite the site on which the old "Bethel" for sailors was situated, founded about 1840 by the Congregational Board. For years this Bethel was the only place in the islands where services were held in English, with the exception of a similar place at Lahaina on the island of Maui. The Church took up the work for sailors after the Congregationalists had given it up some years ago, and while connected with the "Church Missions to Seamen," it is supported by the residents of Honolulu. Mr. Everton, as lay-reader, has made an efficient superintendent.



ON September 19th, Bishop Restarick moved into a house which he has purchased for an episcopal residence, near the cathedral and adjoining St. Andrew's Priory. The cost was \$6,000, of which one-half has still to be paid. The acquisition of this property will bring the bishop nearer the work, and in the end save money. "I have had," writes the bishop, "Japanese, Chinese, Portuguese, Hawaiians working around the house getting it ready, and you would have laughed to have heard me wrestling

with all sorts of languages to get them to understand." The mission now owns a regular "compound" comprising several acres in the heart of the city, and on this compound no less than twelve workers and fully one hundred souls sleep every night.

## CUBA

BY ARCHDEACON STEEL

ONCE a month the archdeacon makes the trip to Guayabal, where he has a service in a tobacco barn. The trip is made partly by trolley and partly by *guagua*, and sometimes partly on foot. A *guagua* is an omnibus, with five horses, and it makes the eighteen miles in about three hours. It is always terribly crowded with a mixture of men, women, children, white and black, and all sorts of animals, from dogs and chickens to pigs. At the end of the *guagua* line in the direction of Guayabal, the archdeacon is usually met by some sort of a conveyance that takes him the remaining mile and a half.

Guayabal is at present a very small community, but as soon as the projected trolley line from Havana, which is now under way, is in operation, it is more than likely to become quite a centre of activity.

There are very few people to attend the services now, but almost every person turns out when the archdeacon comes, whether they are Churchmen or not. The services are held in the tobacco barn of Mr. Elder, who is a strong Methodist, but who has extended this courtesy. Seats are improvised of packing boxes, with boards laid upon them. The robing room is a store-room where are kept a lot of fruits and vegetables, but which serves the purpose very well. There is a little band of faithful Churchpeople who are always on hand; the worship is most devout, and the services seem to be very helpful. In a short time the archdeacon expects to have Spanish services here as well.

# A PILGRIM IN MINNESOTA

BY THE RIGHT REVEREND JAMES H. VAN BUREN, D.D.,  
BISHOP OF PORTO RICO

**A**LTHOUGH Minnesota is a diocese its missionary needs are many and great. So it is all the more inspiring to find its people keen to help missionary work elsewhere. Of this spirit of helpfulness the present writer is a grateful witness.

To preach in Lenox, Mass., on the morning of Sunday, September 10th, and to preach again in Hastings, Minn., on the evening of the following Tuesday, is only to take advantage of the traveling comfort which makes a missionary bishop's lot at the present time so different from that of an apostle of whom it is written that he "was minded to go on foot," and that he was "in journeyings often," where conveyance was sorely beset by tribulation.

Fifteen days and twenty-five addresses are the brief record of an experience during this last September, whose details will long remain in grateful remembrance, as they recall to mind the moving pictures of that Minnesota pilgrimage, wherein no hospitable rite was omitted, no care for creature comfort overlooked by the kind hosts. Hastings, Red Wing, Winona, Wabasha, Faribault, Owatonna, Willmar, Minneapolis, St. Paul, these were the goodly resting places, where from hearth and chancel, rectory and home, church, Sunday-school, auxiliary, institute, men's club and every other form of church life and endeavor, came such a welcome as kind hearts alone know how to give. From the bishop, other clergy and people came every possible attention.

Nor was this a merely personal affair. Minnesota evidently cares for Porto Rico. The Woman's Auxiliary of that diocese is not only surrendering to the little missionary district this fall a deaconess, Miss Pauline Weidensee, but is assuming a large part of her support. The Sunday-schools of Minnesota have designated their last Lenten offerings for the entire support of the Bishop of

Porto Rico! They call him "Our own missionary bishop." He calls them his 12,000 adopted parents.

It will not be thought that he is forgetful of other most interesting occasions which made his pilgrimage memorable, if he dwells more at length upon the three which stand out pre-eminent in his remembrance; namely, the Sunday-school rally in St. Mark's Pro-Cathedral, Minneapolis; the annual meeting of the Woman's Auxiliary at St. Clement's Church, St. Paul, and the Founders' Day service at Faribault.

Seven hundred children were in the beautiful church that afternoon with songs and banners. Fair to look upon were their happy faces; good to hear, their voices in Creed and prayer and hymn. And when "their own missionary bishop" stood before them and proposed a trip to Porto Rico and back, not one declined the invitation. Clergy in the choir stalls, teachers, officers and children in the pews and bishop in the chancel, all took the train for Chicago, Cincinnati, Dayton, Watertown and New York, reaching Porto Rico by steamer, stopping at all these places to tell what meant this great excursion, and delighting all Sunday-schools on the way with the bishop's announcement that these Minnesota children had adopted him.

The ship rocked and tossed a good deal as she sailed by Cape Hatteras, but not a child was seasick. The school in San Juan greeted the Minnesota children in Spanish and sang the "Star Spangled Banner" for them when they sailed away. But the road from San Juan to Ponce, the famous military road, made the visitors open their eyes wide with delight. Some of the boys wanted to climb the cocoanut-trees, but there was hardly time for that. Ponce was reached in good order, and a visit paid to the church and school. La Carmelita was so far up the mountains and



there were so few horses available for the fifteen mile trail, that it had to be passed by.

Ship was taken again at Ponce, and a sail around the west end of the island, stopping at the new mission at Mayaguez, brought all safely back to San Juan and thence to New York, where the Minnesotans took the train for home, having broken all records for fast travelling by a journey personally conducted to Porto Rico and back in a single afternoon.

The annual meeting of the Woman's Auxiliary came on the last day of the writer's sojourn in Minnesota, and as he had addressed so many of the parishes there represented, he assumed that most of his audience knew all that he could tell them about Porto Rican missionary work. He confined his address, therefore, to thanking all who had made his visit a delight to him, and to an especial reference to the part Minnesota is taking in the work in Porto Rico. But while limiting his own address to these points, he was careful to observe the business-like methods and the efficiency which characterized the proceedings. With such devotion and enthusiasm, it is no wonder that the Woman's Auxiliary of Minnesota accomplishes so much.

Founders' Day at Faribault was one of the perfect days of autumn when the harvest and the home-gathering lead the thoughts to heaven. It was a high and holy privilege to stand in Bishop Whipple's own cathedral church and tell how the present Bishop of Porto Rico had been led by Bishop Whipple's letters to volunteer for a work whose possibilities that great seer had pointed out. It was a privilege even greater to pay a heartfelt tribute to that saintly bishop who belonged not only to Minnesota, but to the nation.

Three things remain with the writer as he goes from Minnesota—more than three, it may be, but three at least—namely, renewed courage; a deepened purpose to work while the day lasts, and a more solemn thought of responsibility for his stewardship.

## FROM THE FAR NORTH

MRS. ROWE has left Sitka for Victoria for medical treatment. "I am alone," the bishop says, "not a new experience. I get my own meals and keep the new house progressing to a finish. I find it hard after using the trowel or plane, shovel or hammer, wheelbarrow or paint brush, lifting and placing rocks all day, to handle easily or conveniently at night so small an article as a pen-handle. Building this house is a pretty difficult contract in Sitka, owing to the scarcity of good workmen and the long delayed shipments of material. While the house is going to be the most complete thing of the kind in Alaska, yet it ties me down, and will do so until November. Then I shall hang up the trowel and the hoe and be off to the work that is calling loudly for me. It all means that I shall have to hit the trail this winter."

THE Standing Committee of Alaska have received favorably the petition of the Rev. Mr. Corser, formerly Presbyterian missionary at Wrangel, and his congregation, to be received into the Church. Mr. Corser's connection with the Presbyterian mission was severed some time ago, and since then his congregation, who persuaded him to continue his ministrations to them, have built a church with a seating capacity of 200. In response to repeated petitions Bishop Rowe went to Wrangel to meet Mr. Corser and his people and talk with them concerning their desire to enter the Church. Mr. Corser has been confirmed and will apply for orders.

THESE few sentences in a recent letter from Bishop Rowe suggest some of the anxieties of his busy life: "The burdens grow and I am puzzled how to bear them and meet the growing needs, etc. I am still struggling with the house. It is fine and will be finished in October. Mrs. Rowe is in hospital in Victoria—'doing well.'"



ONE OF THE DORMITORIES OF ST. PAUL'S COLLEGE, TOKYO

## ST. PAUL'S COLLEGE, TOKYO

BY THE REVEREND H. ST. GEORGE TUCKER, M.A., PRESIDENT

### I. THE FOUNDING AND DEVELOPMENT OF ST. PAUL'S

**S**T. Paul's College, Tokyo, established by Bishop Williams in 1874, is the largest and oldest Christian school in Japan. The first home of St. Paul's, No. 40 Tsukiji, was a house rented from Mr. Longfellow, a son of the American poet. Here the school was opened on a very modest scale with three teachers, Messrs. Blanchet, Cooper and Newman, and five students. The following year Bishop Williams bought three small Japanese houses and moved the school to them, establishing at the same time a boarding department. In Mr. Blanchet's report for 1876 we find that there were three boarders and about thirty day pupils, among whom were several who have since become prominent in Christian circles.

In November, 1878, occurred one of the great fires for which Tokyo was formerly famous. About 10,000 houses were destroyed, among them St. Paul's School. After this the school was closed for a while, but in the following year Bishop Williams built a new school-

house just across the canal from the present dormitory and opened again under the same name. This is the little building which is now used for the treasurer's office.

In 1880 Mr. and Mrs. J. McD. Gardiner came over from America to take charge of the school. Mr. Gardiner immediately began the erection of a new building at No. 37 Tsukiji, the present site of St. Luke's Hospital. The name of the school was changed to St. Paul's University, not intentionally, however, but through the freaks of a stone-cutter, who carved the characters *Rikkyo Daigaku* over the entrance of the new building.

In 1887 the mission school in Osaka, St. Timothy's, was discontinued, and many of the students were transferred to St. Paul's. This addition brought the total number of students up to seventy-two, of whom forty-five were self-supporting. About the same time the standard of the school was raised and made to correspond with that of an American college. The instruction was given chiefly in English, and English text-books were used.



This was the period when Christian teaching was welcomed by the Japanese people generally. As a consequence, the various mission schools were in a flourishing condition, and found no difficulty in securing students or in propagating Christian teaching. After a while, however, a reaction set in and the enthusiasm for Christianity began to die out. A wave of strong nationalistic sentiment swept through the country and the cry "*Kokusui hogan*" (preservation of purity of nation) was heard everywhere. Mission schools soon began to feel the influence of this change in popular sentiment. The fact that they were under foreign control and that the method of instruction was foreign created a strong prejudice against them.

St. Paul's did not escape the contagion of this new spirit. A committee was chosen by the students to go to the president and present a petition for a change in the organization of the school. The personnel of the committee shows how deeply in earnest the students were in advocating a reform. It was composed of men who have since become leaders in Christian work, such as Kobayashi, Ishii, Hayakawa and Naide. Mr. Gardiner, very wisely recognizing the necessity of bringing the school more in touch with Japanese educational ideas, acceded to the request. A well-known Japanese, Mr. Saotome, was invited to take part in the management of the school. The name was changed from *Daigaku* to *Gakko*, and the curriculum and method of instruction were made to correspond with those of the government schools.

In 1891 Mr. Gardiner, after eleven years of faithful and efficient service as president, resigned and was succeeded by the Rev. T. S. Tyng. Soon after Mr. Tyng's appointment it was determined that, in order to promote the progress of the school, a new and better equipped building was necessary. Mr. Tyng was sent to America to raise funds. During his absence, on July 20, 1894, the old building was destroyed by an earthquake. Fortunately, the students were

all away at the time. Mr. Tamaki, the secretary, was killed. After the summer holidays the school was moved temporarily to the parish building, but the session opened with only forty-eight students.

Mr. Tyng was successful in raising a considerable amount of money in America. The new buildings were completed in 1896, and so after many removals from place to place and disasters from fire and earthquake, St. Paul's at last found itself in large, well-equipped and safe quarters. Mr. Gardiner, the architect, by a special device rendered the buildings practically earthquake-proof.

(The new buildings consisted of an academic hall and a dormitory. The former, built of brick and wood, contains ten classrooms, a science hall, library room and auditorium. The dormitory, built in the shape of a hollow rectangle, can accommodate about seventy boys, and is said to be the best in Japan. During the past few years, however, the school has outgrown even these buildings. A second dormitory has been added. Four new classrooms were secured by the purchase of an old school building. Further growth made it necessary to turn the library into a teacher's room and cut up the auditorium into classrooms.)

In the same year further steps were taken to bring St. Paul's more into line with the Japanese school system. The course was divided into two parts, the lower part corresponding to the regular government middle-school course. Mr. Saotome was made principal of this department. The English department was removed to Kanda and established as a branch of St. Paul's. There were at this time seventy-two students.

In 1897 Mr. Tyng resigned and the Rev. Arthur Lloyd was made president. Through Mr. Tyng's efforts the school was now thoroughly equipped and organized, but it labored under the disadvantage of not having government recognition. This was withheld on account of the situation of the school in



THE ST PAUL'S COLLEGE DINING HALL IN THE BASEMENT OF THE DORMITORY

the foreign concession. But in 1898, thanks to the assistance of Mr. Saburo Shimada, a license to establish a recognized middle school was granted. This secured to the students exemption from military service and admission to the higher schools, as well as a definite standing in the national school system. The value of the privilege was seen immediately, the number of students jumping from seventy-two to 130. In the following year connection with the higher schools was established. The number of students increased rapidly until in 1899 there were 228. In this year Mr. Saotome resigned and Dr. Motoda was appointed principal. The school was now in a most flourishing condition, and was beginning to be looked upon as one of the leading private schools of Tokyo.

In August, 1900, the Minister of Education issued the famous order in regard to religious instruction. It read somewhat as follows: "It is of utmost importance to carry on general education independently and apart from religion. Therefore, in public schools or

in private schools under government recognition, even outside of the regular curriculum, no religious instruction may be given nor religious services held."

This order seemed to be aimed directly at mission schools, and it looked as though there was no alternative except to give up teaching Christianity or else to return the license which had proved so indispensable in attracting students. Many schools immediately adopted the latter course. In St. Paul's, however, it had not been the custom to give religious instruction as a part of the curriculum, but to have all classes in Christianity voluntary. The only compulsory instruction was in the dormitory among the boarding pupils who had been committed entirely to the school's care. Experience had shown that in St. Paul's, at least, better results were obtained by this method. Bishop McKim and Mr. Lloyd, thinking that possibly instruction of this kind was not included in the prohibition, sent a communication to the Educational Department on the subject, and received the reply that it was per-





A STUDENT'S ROOM AT ST. PAUL'S

missible to teach religion outside of school hours. To make their position even more sure, a committee from the Board of Trustees went to the department and, explaining fully our system of religious instruction, asked whether it could be continued unchanged under the new regulation. The reply was that it could. The bishop and Mr. Lloyd, therefore, feeling that the religious teaching of the school was in no way affected by the new rule, and that government recognition immensely increased its efficiency as a missionary agency, refused to follow the policy of the other mission schools in returning the license. The result has fully justified this decision. No obstacle whatever has since been placed in the way of religious instruction. The Young Men's Christian Association has at the present time almost twice as many members as there were students in the whole school in the pre-recognition period.

In 1903 Mr. Lloyd, after six years of valuable service, resigned and was succeeded by the Rev. H. St. George Tucker, the present president. During Mr. Lloyd's presidency the number of

students increased from seventy-two to over 400. Since that time this progress has been kept up uninterruptedly. The original license allowed the school to receive only 500 students, but in 1904 a new one was granted, increasing the maximum number to 600. There are at present about 573. The school has already far outgrown the new buildings which were intended to accommodate about 350, and the crying need now is for more room to accommodate the men who are coming to us.

## II. SOME FEATURES OF THE LAST YEAR'S WORK AT ST. PAUL'S

The opening of the school year of 1904-1905 found Japan engaged in the greatest war of her history. It was feared that the country would be so much taken up by the war and its resources so drained that education would suffer. However, these fears proved to be unfounded. At the opening of the school in April, 1904, there were about 280 applicants for admission, more than half of whom had to be refused. The prospect was so favorable that in Sep-



FACULTY OF ST. PAUL'S COLLEGE, TOKYO

1. Rev. H. St. George Tucker, President.
2. Rev. R. A. Walke, Professor of English.
3. Rev. Dr. Motoda, Head Master.
4. Mr. Tani, Teacher of Chinese.
5. Mr. Nakaya, Teacher of Mathematics.
8. Mr. Ono, English Teacher and Vestryman of All Saints'.



tember, 1904, the tuition fee for the three upper classes was raised from two *yen* to two and one-half *yen* per month. In this way the income of the school was increased by about 1,300 *yen* for the year. This was necessary in order to meet the increase in expenditure. We have to pay at least one-third more for competent Japanese teachers than we did five years ago. Even now their salaries seem to the westerner to be ridiculously low, a full graduate of the university receiving only from fifty to seventy *yen*\* a month.

During the year there have been many changes in the faculty. The Rev. Roger A. Walke came in September to take the place of the Rev. S. H. Cartwright, who entered the regular evangelistic work. Mr. Walke makes his home in the dormitory with the boys, and has won their confidence and respect to a remarkable degree. Miss Macadam has also done excellent work in the English department and has organized a successful Bible-class among the older boys. The fact that the classrooms are not heated even in winter makes the work very trying for foreign teachers, and we feel grateful to them that under these circumstances they have given much time outside of the regular hours to developing the work in their departments.

There were a number of changes in the Japanese faculty. Seven of the teachers were called out for military service. Among these must be mentioned Dr. Sugiura, of the English department, and Mr. Abe, who for several years has been doing splendid work as the superintendent of the dormitories. Mr. Abe's case is a good illustration of the hardships caused by the war and of the *esprit de corps* among the members of the faculty. He left behind a considerable family, who depended entirely upon him for support. Several of the teachers, as soon as he was called out, volunteered to take his work in the school free of charge so that his family

might still receive his salary. One of our best teachers resigned to take the place left vacant by the death of Lafcadio Hearn as professor of English literature in Waseda University. Several others have gone to accept positions in China, where there is at the present time a constant demand for Japanese university graduates. The places, thus left vacant, were hard to fill, but we finally succeeded, thanks to the untiring efforts of Mr. Kubota in getting together a competent faculty for the present session. There are now twenty-four Japanese and three foreign teachers.

The work of the students during the year has been on the whole satisfactory. Soon after the outbreak of hostilities, the authorities sent a communication to all the recognized schools, urging the teachers not to allow the students to neglect their studies because of the war. So, except for an occasional holiday for the purpose of celebrating a victory, lectures have gone on uninterruptedly. There were seventy-nine graduates this year, which is by far the largest number in the history of the institution. It is interesting to note that the two head boys in the class were Christians and dormitory students.

Of the 573 students, more than half are from Tokyo, the remainder coming from all over Japan, two from Formosa and one from China. The boys are drawn from all classes of society, the majority, probably, being the sons of merchants, as St. Paul's is situated in the business section of the city. The improvement in the quality of the students, as well as the increase in numbers, shows the progress the school has made in public recognition. It is comparatively easy for a school in Japan to attract a large number of students, provided it can offer exemption from military service. Tokyo is crowded with young men who are unable to succeed in the competitive examinations for the highest class institutions, but who are anxious to escape or defer conscription until they have completed their education. There are many Japanese schools

---

\* A *yen* equals 50 cents.



THE LAST GRADUATING CLASS OF ST. PAUL'S COLLEGE

which cater to just this class of students. By scraping together an equipment which technically fulfils the requirements for recognition and by leniency in their entrance examinations, they constitute themselves an asylum for the cast-offs of the high-grade schools. St. Paul's has consistently refused to do this, but has striven to build up a reputation for excellent scholarship. The result is that the students of St. Paul's compare favorably with those of the best Tokyo schools. The success of our graduates in the competitive examinations for the higher schools is a proof of this. We have many representatives now in all of the colleges and universities of Tokyo. The competition for entrance to these is very keen. Last year, for example, there were 1,400 candidates for admission to the College of Commerce, which only receives about 250 new students each year. As an illustration of the extent to which St. Paul's School has won the confidence of educationalists in Japan, there is in the neighborhood a large primary school, the principal of which was up to a year or so ago in the habit of warning his boys not to come to us. But recently his opinion of us has so far changed that now he sends us a large number of his best graduates.

The reputation of St. Paul's as a good school is not confined to Tokyo. We receive many letters from men in the country asking us to take their sons, some going so far as to say that, if they cannot send their boys to St. Paul's they will not send them to Tokyo at all. These letters show, also, how the moral training which the boys receive in our dormitory is beginning to win recognition throughout the country. St. Paul's is one of the few places in Tokyo where a parent can feel assured that his son will receive the same careful attention and discipline that he would have at home.

Another evidence of the hold which St. Paul's has upon the community is that the students are willing to pay for their education. Although the tuition





A GROUP OF ST. PAUL'S STUDENTS WITH DR. MOTODA IN THE CENTRE  
*Five of these young men have entered the divinity-school*

fee has been almost doubled during the past ten years, we do not have as many free students as when there were only half as many boys in the school. In Tokyo, where it is possible for an ambitious boy to work his way through school, the policy of giving free education, at least to boys in the higher classes, is not wise, for it results in getting an inferior class of students. The best boys rarely ask for assistance except in getting work. A large number of our boys work to pay their fees. Some work as servants in the school or in private families. Others get up at four o'clock and carry around papers or milk. One boy paid his board and tuition by drawing a *jinnriksha* outside of school hours.

It is well to emphasize this recognition which St. Paul's has won as an efficient school, because it bears an important relation to its value as a missionary agency. We may safely say that in Japan a second-rate school would in the long run be detrimental rather than helpful to the Church. The Japanese are extremely practical. They estimate

the worth of a religion largely by the character of the work that it does. When they see it offering second-rate education to the public, they immediately put it down as a second-rate religion. This might not, of course, hold true of a small class or school in the interior, or of a distinctively charitable institution, but it is certainly true of a school which aspires to be the educational centre of the mission.

The students of St. Paul's themselves are young men of sterling worth, and in the future will be among the leaders in every line of activity. In entering the school they necessarily enter into its life. They become a part of it, and a tie is formed which remains unbroken even after they leave. The religious impression which they receive is, therefore, likely to be deep-reaching and permanent. Some time ago I was invited to attend a celebration of the fall of Port Arthur at one of the army stations in western Japan. During the ceremonies I was introduced to a young lieutenant, as from St. Paul's. As soon as he heard that his whole face lit up

with pleasure. He told me that he had been a student there, and he had a hundred questions to ask about his *alma mater*, his whole manner indicating very clearly the respect and admiration he felt for his former school. It is hard to over estimate the value to the Church of a body of intelligent men throughout the country who have this deep attachment to a Christian institution. Every year young men leave the school carrying its teachings and its spirit with them. They form centres of Christian influence in the higher schools and in business circles. In a few years many of them will become teachers and will open the door of opportunity in the schools throughout the country.

Again, a school like St. Paul's assures to the Church a body of educated laymen, men like Ishii and Suguki, who, while in school, have learned to understand and to love the ideals of the Church. It assists in the perpetuation of Christianity from generation to generation by affording a place where sons of Christians can be educated in a Christian environment.

Greatest of all, St. Paul's College is the assurance to the Church of an educated, respected, consecrated ministry.

The problem of the native ministry is at once the most important and the most perplexing of all the problems of the mission field. In a country where Christian families are so rare, where Christian environment is so limited, and where in the government schools Christian influence is so wanting, it is exceedingly difficult to find men prepared, both intellectually and spiritually, for the ministry. Five years of life in St. Paul's dormitory affords an opportunity for preparation in both these particulars. Men like Kobayashi, Sakai, Suto among the clergy or Inagaki, Takuma and Wakatsuki among the younger catechists, are living witnesses of the value of St. Paul's to the Church. Now that the Divinity-school has obtained government recognition, and none but full graduates of middle Schools may be received as students, this need is all the more apparent. During the past two years St. Paul's has furnished six such graduates as candidates for the ministry.

These considerations should be enough to show the unique place which a good school occupies in the mission field, a place which is filled in no other way. They ought also to show that its



ACADEMY HALL, NOW USED AS AN OFFICE BUILDING  
On the left can be seen the roof of the original school building



value depends almost entirely upon its being a *good school*. The spiritual influence of the school is, of course, of prime importance, but this can be exerted only by a school which does its full duty to the community educationally. A school which is below the general standard of the country is a bad investment, if not an actual drag upon

mission work. It may indeed do a certain amount in bringing converts into the Church, but this work could be done in other ways at a much smaller expense. We are glad, therefore, to be able to report that during the past session St. Paul's has made decided progress in educational efficiency and in public recognition.

## TEN YEARS IN KANSAS

BY BISHOP MILLSPAUGH

SEPTEMBER 19th marked the tenth anniversary of my consecration as Bishop of Kansas. I wish to express my deep gratitude to the Board of Missions, the Woman's Auxiliary and the Church Building Fund Commission for the aid which they have extended to my diocese when it comprised the whole state, 400 by 200 miles, and since 1901—when Salina was set off—for smaller appropriations and help. I can only give them my prayers and work.

Many anxieties because of unendowed schools for girls and boys, and Church extension, have been relieved by individual friends of missions. They, too, have my deep gratitude. I cannot repay them, but they are ever in my prayers. It has not been possible to have a large number of clergy in the field, but they have been such as may make any bishop proud. Ten years ago there were less than thirty in active service in the undivided diocese. There are to-day in the present diocese thirty-five in active service. Sixteen places which received aid from the Board of Missions are now self-supporting parishes; ten preaching stations have become strong missions, and twenty-eight new missions can be reported. During my episcopate thirty churches and six rectories have been constructed or purchased—all without debt, save one. Three rectories are now being built.

Our girls' school, the College of the

Sisters of Bethany, a great missionary force, has been freed from its large burden of debt. Christ's Hospital has added buildings costing \$35,000 without debt. The Kansas Theological School is without debt, and has now an endowment of \$10,000. In eighty-three towns where the Church ministers we have now sixty-four churches and nineteen rectories, and about 5,000 living communicants. I have confirmed 4,400 persons.

With more prayer, more means and more work, much more could have been done. With shame we say it. What has been accomplished for the Church in this missionary field is due, in God's good providence, in great part to a noble band of missionaries of the Board of Missions. This means men who have had their small salaries from the field supplemented, men who have received those splendid boxes sent out by the generous women of the Church, men who have received as a gift to complete a church the last hundred dollars or more from the Church Building Fund. God bless them all and the dear people who have given the wherewithal to these societies of the Church for home and foreign missionary fields! God bless the friends interested in Church extension, hospitals and schools, many of whom have gone to their rest, who have personally held up, during these ten happy years, and are still holding up, the hands of their grateful servant for the Blessed Master.

# THE RETURN TO POINT HOPE

BY THE REVEREND JOHN B. DRIGGS, M.D.

**D**URING those days spent in San Francisco and Seattle, attending to the procuring of the mission supplies and material for the new church, I felt that the weather was beginning to grow too warm for my personal comfort. So it was with considerable satisfaction that on June 1st I found myself on board the steamer bound north, for I knew I was again on the road to my mission home at Tigara.

The trip through the Inside Passage with its smooth water and countless islands was a most enjoyable one. On the evening of June 6th the steamer arrived at Sitka, and I was soon receiving a warm reception from Bishop and Mrs. Rowe. Sitka is a lovely spot with its beautiful surroundings, and could Poe have visited the place he might have received a considerable stimulation in writing his poems, for it seems to be the home of the raven. Each morning during my short stay I was awakened by one of those "Knights of the Plutonian Shore," singing its peculiar song from the top of a pine tree near by.

No house servants are procurable in Sitka. Fortunately for the bishop and Mrs. Rowe, they are model housekeepers themselves, and take great interest in their work. One has to visit Sitka to see what an all-round man our bishop is. His ingenuity in the construction of the stone wall and steps of St. Peter's-by-the-Sea has made it most attractive. I found him busy with the men excavating the cellar for the new rectory that is to be erected this summer.

Although I was enjoying my visit at Sitka greatly, I felt I must hurry on to Nome, so as not to miss any opportunity to proceed north from that place, as the means of transportation in the Arctic section are very uncertain.

On the afternoon of June 8th the Rev. Mr. Mullikin and myself took the small steamer *Georgia* from Juneau, another town noted for its beautiful scenery. We arrived on the 9th and I called on Judge Gunnison and family, receiving a most cordial welcome. I was to have assisted Mr. Mullikin at service on Sunday morning, but at half-past four that morning I was awakened by a loud knocking at my door; the night watchman had come to tell me that the steamer had arrived and I must hasten on board. That evening we arrived in Skagway, and I found my way to the hospital in time to attend service with Miss Langdon, who is rendering valuable service at the church as well as among the parishioners and among the sick. I spent the night at the rectory as the guest of the Rev. Mr. Rice. The following morning he assisted me in procuring my ticket by the White Pass Railroad and in loading my baggage. Soon the train started off, the three engines pulling and pushing us along the uphill grade until we crossed the White Pass. The scenery was imposing, especially when we rode along the edges of the precipices and viewed the valley far below. I could note the old trail the earlier "Klondykers" used to take, when gold was first discovered, and could appreciate the hardships they must have endured while going over the rough trail. It was no wonder that many perished by the way. The latter part of the afternoon found me in White Horse, in Canadian territory. The business portion of the place had been burned about two weeks previous, but I was fortunate enough to find a bed in a small hotel and spent the night there.

On June 13th I took the steamer down the river, arriving in Dawson two days later. There I was delayed four





1 WASHING WHALEBONE ON THE ICE NEAR POINT HOPE  
2 SCRAPING AND CLEANING THE WHALEBONE

days waiting for a steamer to take me down the Yukon. The weather was quite warm, almost too much so for comfort. On Sunday evening I attended service at the Canadian church and met the Rev. Mr. Fluellen and the Rev. Mr. Hoare, our missionary at Eagle. On Monday evening Mr. Hoare, Miss Emberly and I departed on the steamer *Prospector* for Eagle, arriving the following morning. Then I visited the Indian village, where services were held, and I made a short address through the Indian interpreter.

On June 21st Miss Emberly and I took the steamer down the river as far as Tanana, where we separated, she going to Fairbanks and I continuing my journey. We called on the Rev. Mr. Prevost and family, and I had the pleasure of renewing an old acquaintance with Miss Mason. We had met previously in 1895 at St. Faith's Home in New York. Mr. Prevost is justly proud of his beautiful church, which is quite a conspicuous object on the river bank. On my way down the river I became thoroughly acquainted with the "Yukon canary," sometimes called mosquito. For downright persistence the little creature will compare favorably with any of its species of other sections.

I was greatly disappointed at Anvik because the steamer made only a very short stop. I had looked forward to the pleasure I would have in meeting our veteran pioneer of Alaska Missions, the Rev. Mr. Chapman, but the brief stop only allowed me time to run up to the mission, speak a word to Mr. Chapman, meet Mrs. Chapman and Miss Sabine, then bid them a hasty good-by, and hurry to the steamer, arriving just as the gang-plank was lifted. It was quite a disappointment; may be eight or ten years before I have a chance of seeing Mr. Chapman again and I wanted to have at least an hour or two's conversation with him. But as short as my stay was I could get a glimpse of the noble work that is being accomplished at Anvik.

On ending the trip down the river and arriving at St. Michael's, there was

no steamer to take me to Nome direct, so I spent one night on shore and on the following day found a small gasoline boat which took me to Solomon. After being weather-bound for four days I boarded another gasoline boat and arrived in Nome at 2 A.M. The following day I met our missionary, the Rev. Mr. White. His work is among the miners, but he is considering the possibility of doing something for the natives.

My short stay in Nome was a rather anxious one. I knew I had to be in the Behring Straits at an early day to meet the *Bear*. There was a high surf on the beach most of the time, and the steamer that was to take me as far as the straits was overdue. Saturday afternoon Mr. White called at my hotel and asked me to preach for him the following morning. Sunday when I went for my breakfast I saw the steamer at anchor, it having arrived during the night. A boy was walking the streets with a sign stating that the *Corwin* was to sail that day. There was nothing left to do but to disappoint Mr. White and watch for a chance to get on board the steamer. The weather was bad, and it was not until Monday I could get on board. When we sailed the wind grew worse, so when we arrived at the Behring Straits it was impossible to land at Cape Prince of Wales, the surf on the beach being too high. I told the captain I would continue the trip with him into the Kotzebue Sound as far as Deering, a small mining camp on the Good Hope Bay. A landing was made there, and I stayed three days. Then the *Bear* came along and I hastened on board feeling that at last I was on the way to my mission home.

On arriving at Tigara the few well natives gave me a warm reception on the beach. Nearly all the natives were sick—there being an epidemic of severe colds. Mr. Knapp soon came along, and I was delighted to meet him and to find him in good health. I am greatly pleased with the many improvements he has introduced.

Throughout the long trip that I have



recently made I have been much impressed by the zeal of the workers in the field, and can note the gradual improvement among the people wherever our mission stations have been established.

Mr. Knapp is waiting to go down

either on the *Corwin* or the schooner that brings my supplies. The *Bear* was too crowded to take him. I had to sleep in the wheel-house, and even that space is now occupied. The *Bear* sailed south Saturday evening.

*Dr. Driggs first went to Point Hope in 1890. After nearly six years of solitary service among the Eskimos, he came to the United States on furlough. Returning to his mission after a year, he spent another period of eight years alone. When he came out in the summer of 1904, his place was taken by Mr. Edward J. Knapp. Dr. Driggs spent the winter of 1904-5 in the east appealing for funds to build a new chapel, school and residence at Point Hope. About \$4,000 were given for this purpose. When Dr. Driggs returned, Mr. Knapp left the mission, but expects to remain in Alaska for the present, doing such work as Bishop Rowe may desire.*

## TWELVE MONTHS AT POINT HOPE

BY EDWARD J. KNAPP

THE return of Dr. Driggs, who reached Point Hope Thursday, July 27th, by the U. S. Revenue Cutter *Bear*, brings my time of service here to an end. The doctor is looking very well and is in cheerful spirits, evidently refreshed by his visit to the States, and glad to be back again at his post of duty.

The past twelve months have been a wonderful experience for me. From the beginning I was much attracted by the Eskimo people, and very soon gained their confidence and respect, not to say affection. They are a very gentle, docile people; they never quarrel among themselves and they do not chide or punish their children, who are almost always "good." It is true that in their dealings with one another the Eskimo will sometimes seek to overreach and wrong, but when one suffers wrong at the hands of another, he is usually unresisting, unresentful. They are exceedingly careless, cheerful, happy people, their faces always rippling and dimpling with smiles, so that it is a pleasure indeed to meet and greet them and to be greeted by them.

During the past year, while there has been some sickness among them and several deaths, the health of the people has, in the main, been very good. They have not suffered want of food or clothing, and their supply of wood and oil for fuel they were able to eke out and make last until the return of the whaling season and warmer weather in the spring.

On Dr. Driggs's departure for the States a year ago my first care was to overhaul the schoolhouse and make such repairs as were needed to render the building more comfortable during the winter. With the help of Ooyaga (Sam Rock), who, during the whole length of my stay here, has been my most faithful assistant and co-worker, I caulked under the eaves of the building and papered the upper surface of the ceiling of the schoolroom, made of matched lumber not joined any too closely together. But very little native coal was obtainable last year, something less than one-fourth of the usual quantity, but I was able to supply the deficiency by buying, at a considerable expense, from a government agent who called here on the cutter, five



WHALE BOATS HAULED UP ON THE ICE NEAR POINT HOPE

tons of imported coal and a big new heater. This was most providential, for the stoves in the schoolroom had fallen out of repair so as to be utterly useless, and without a full supply of fuel school work could not have been carried on.

School work occupied much of the time during the cold weather, from October 17th, 1904, to April 20th, 1905. The total number of school sessions during that period was 114, the total attendance 3,852, and the average daily attendance just over thirty-three. The number of scholars varied with the weather conditions and the season of the year from eighty-nine to four.

School was opened every day with prayer and praise and the recital of the Creed and the Ten Commandments. Beside the usual studies the scholars were interested in learning to sing hymns that were new to them. Certain of the most advanced scholars read through the entire Gospel according to St. Mark and other parts of the New Testament.

On Thanksgiving Day at the close of a special service, distribution among the children was made of 115 yards of flannel, a most acceptable gift from a friend of the mission in New York. On one of the holidays of Christmas week the children met in the schoolhouse and after a short service received the gifts sent them by their friends in Delaware and New York.

Some of the Eskimo children have bright minds, apply them to their studies and learn readily, but the older people are slow to learn, even those who evince a real anxiety to acquire knowledge.

The service on Sunday was always looked forward to by the Eskimo, who have calendars, some of them home-made, on which they carefully note the passing days and thus keep track of the Sundays. Friends of the mission had lately sent in to Dr. Driggs an attractive stone font, and one of the white men living at the whaling station in the fall gave some carefully selected lumber, which, after it had been properly dressed by certain of the natives, he, with the assistance of another white man, made into an altar, plain but really attractive.





EECHIGERITCTUAH AND HIS WIFE AT POINT HOPE

This was set up in the schoolroom. The material and labor were in all respects a free-will offering and it was pleasant to think that both white men and natives had had part in it.

Ooyaga had already made a cross out of a piece of hard wood to be placed on the altar, and the gift of still another friend had enabled me to furnish it with four pairs of brass candlesticks. This last gift having been made and received after I had reached Alaska, where brass candlesticks and ecclesiastical design are not easily to be purchased, use had to be made of brass hose nozzles, bored out so as to receive the candle properly. The altar with the severely plain little wooden cross and the brass candlesticks with the burning candles symbolical of the "Light of the World," the "Sun of Righteousness," produced a most helpful effect in the dingy little schoolroom, especially on the Sundays which fell during the midwinter season, when the day, or rather the twilight, is short. For several weeks in midwinter the sun does not appear above the horizon, and then especially I liked to talk to the people of the "Sun of Right-

eousness," and of the last day when the righteous shall shine as the sun, and of heaven, where there will be no sun, nor moon, nor any need of them, because of the presence there of the Lamb.

The service, on Sunday was always well attended, even in the stormiest weather. The people would come, not only from Tigara, the native village near the mission, but some of them from the whaling stations six miles down the beach, and many of them would arrive at the schoolhouse two hours before the service began. Men, women, young children and even babies, not in arms but on the backs of their mothers, enfolded in the fur *arteegees* so invariably worn, would be present when the cold air filled with snow driven by the fierce wind, could hardly be faced. A few would come on sleds driven by dog teams. So Ah'hoo-rah used to bring his invalid wife, while yet she was strong enough to come, and in warmer weather he used sometimes to carry her to the service on his back. It was certainly a high privilege to help lead the thoughts of these poor people and to tell them of God, their



ESKIMO SKIN BOATS ON THE POINT HOPE BEACH

Father, of Jesus Christ, their Saviour, of the willing ministrations of the Holy Spirit and of heaven, God's home and theirs.

And are they truly endeavoring to lead the Christian life? Of many of them it is certainly true that they are seriously trying to do so and that God is blessing them with the will and the strength to do righteousness. In former days cruel wars used to be waged by the Eskimo against the Indians of the interior, as well as between the different communities of Eskimo themselves. The native castaway on the shores of Point Hope brought thither on the ice floe was ruthlessly killed, and time was when white men in landing there took their lives in their hands. The *lex talionis*, that unwritten law so common among barbarous people, used to be strictly observed.

Public sentiment demanded that the surviving relative of a murdered man should take vengeance on the murderer, and vengeance was often taken in a very cowardly way. Moreover, personal purity was unknown and in later days intoxicating drink was freely indulged in. But now all this has been changed for the better. The Eskimo now respects human life; he no longer wages war, or kills the castaway or has recourse to the *lex talionis*. No crimes of violence are now committed by the Eskimo while in his sober senses. Sometimes, however, when intoxicated he will murder his fellow-man and even commit suicide. He is learning very slowly to entertain an increasing regard for personal purity, and intoxication is not nearly as common as it used to be. While these changes may in certain respects be explainable by reason of the decreasing numbers of the Eskimo and by reason of the increasing numbers of white men in Alaska, it is very evident that these facts cannot account for all of them. Surely the Word of God is beginning to bear fruit among them.

The sick among the Eskimo people enlist one's keen sympathy, their homes are so devoid of all the accessories that bring relief and comfort. Every Sunday after service there was always considerable



dispensary work to be done, and very frequently during the week the people, big and little, would come to the mission for medicine. Usually the complaint was of a trifling character, but from time to time there were more serious cases, and during my sojourn among the people five deaths occurred in Tigara, the native village, and four among the natives living at the whaling stations several miles distant. One of the men was carried away on the ice while hunting and never afterward heard of.

All that I could do to relieve suffering among these poor people I tried to do. The children especially interested me. Their condition is sometimes pitiful indeed; their parents, though meaning well, are often so helpless. Old superstitions and customs still survive among the older people, and there were several instances during the winter of women giving birth to children in little snow *igloos* especially built for the purpose, in which for some days after the birth the mother and child are expected to live, a custom, needless to say, that I discouraged as strenuously as possible, for it was fraught with much danger to both mother and child.

The children among the Eskimo are tenderly loved by their parents, and the unremitting care given to deformed and helpless children is often very beautiful to see. Orphaned children are adopted and cherished by foster parents, who treat them as they do their own. The aged, too, and the blind are not neglected, but are cared for very dutifully.

I baptized five young children at Point Hope, several of whom were at the time of baptism seriously ill.

People often inquire of me whether the Eskimo are not very dirty in their habits. Of course, as compared with other people, there are those among them who are disposed to be untidy, but I can truthfully say that they are as a rule as clean as they can be, living as they have to live. When one considers how few clothes they possess and the very fatty nature of the food which they must

handle and eat, it is wonderful that they can keep their homes and themselves as clean as they do. For soap there is a constant demand, and when last spring my supply of soap gave out I tried with more or less success to make soft soap for them. Many of them wash their persons weekly. They are continually washing their clothes, and on Sundays it is their aim to present as neat an appearance as possible. As an incentive to increased cleanliness, this spring I offered and presented a rifle as a prize to the native whose *igloo* and its surroundings were the cleanest—an expedient which was not without good effect.

Through the courtesy of the captain of the Revenue Cutter *Bear*, I received this summer from Cape Nome, transportation free, four large cases of reindeer skins. These skins, costing \$761, were the gift of friends of the mission in New York. Their receipt was unavoidably long delayed, but they were most welcome, for the natives at Point Hope find it difficult to supply themselves with the skins which they need for clothing.

## CHURCH STUDENTS AND MISSIONS

ONE of the most important missionary conferences of the year is the convention of the Church Students' Missionary Association. This year the Association will meet in Cambridge, Mass., as the guest of the Chapters in Harvard University and the Episcopal Theological School, from December 5th to 7th. A strong programme has been arranged. Among the speakers will be Bishop Lawrence, Bishop Spalding, the Rev. Drs. Lloyd and Roper, the Rev. Arthur M. Sherman, the Rev. H. St. George Tucker, Mr. Robert H. Gardiner and Mr. John W. Wood. About one hundred delegates are expected from thirty or more institutions of higher learning. In addition to the conferences, which are the chief purpose of the convention, it is expected that important business looking to the strengthening of the organization will be considered.

# THE ANTI-PEACE RIOTS IN TOKYO

BY THE REVEREND ALLAN W. COOKE

**N**O doubt people at home will have seen much nonsense in the press despatches about an anti-foreign and anti-Christian uprising in Japan, but there is nothing of the kind. True, the empire has been in a state of dangerous ferment caused by what is considered the disgraceful treaty signed by the Peace Commission. Riots such as have hitherto been unknown occurred. The police were for the time overpowered, their stations burned, and numbers of them killed. Newspaper offices and public buildings were demolished.

On the night of September 6th, the indignation of

a group of rioters was further excited by the indiscreet remarks of a Christian street preacher, who said that all the Japanese Christians wanted peace at any price, and were thankful for the treaty. The ill-judged and misguided zeal of this foreign missionary not unnaturally turned the attention of the mob from the smashing and burning of police boxes to the churches. Our own St. John's Church came in for condemnation by being handy. It is said that some one, either connected with the congregation or living in the neighbor-

hood, declared to the mob that this was an American Church, but as proof was not forthcoming, they went on with the work of destruction and would no doubt have fired the edifice had it not been so close to other buildings. As it was they smashed what they could, even attempting to tear up the floor, and dragged all

the furniture—altar, organ, benches and all—out and made a bonfire of them in the street. Mr. Kobayashi lost a set of communion vessels and a cassock which he had left there.

The Romanists lost a church and school, but the priest in charge says they are convinced that it was a piece of



THE FRONT OF ST. JOHN'S CHURCH AFTER THE RIOT

spite. They had had trouble with the builders, and no doubt the people with a grievance made an opportunity of getting even, when they had some one to do the work for them. I was in the crowd which cheered on the incendiaries—though I did not cheer—and watched the riotous proceedings on the two nights when the excitement was at its highest. I heard not a hint or suggestion of disapproval nor saw any sign of opposition or violence to myself. The riot was against the police, and the government incidentally, and rose from a desire to op-



A VIEW OF THE DAMAGE AT THE REAR END OF THE CHURCH

pose the peace, so the Temple of the Prince of Peace came in for a bit of mob violence, but the mob knew not the Prince, and sought peace where there is none. But the church of St. John's could hardly have suffered more had it burned, and it must be entirely refitted, if not wholly rebuilt.

Bishop McKim estimates the damage to be \$450, divided as follows:

Altar, credence table and chancel rail .....	\$ 50
Font .....	50
Lectern and pulpit.....	30
Prayer desk.....	10
Chancel chairs.....	20
Organ .....	100
Communion Service.....	50
Chairs, 100 for the body of the church .....	100
Windows (plain glass) .....	40

The attacks upon churches were confined to one section of the city; the mob were impartial in their attentions; they damaged Roman Catholic, Presbyterian and Methodist buildings in addition to our own.

## WHAT BISHOP McKIM WOULD LIKE TO DO

THE damage to St. John's Church gives special point to this passage in Bishop McKim's annual report just coming from the press. This paragraph was written some weeks before the occurrence described by Mr. Cooke:

"I have pleaded now several years for church buildings for *All Saints' Church, St. John's Church* and the *Church of the True Light*—all in the city of Tokyo. As the years go by the need is not lessened, the time-worn, dilapidated and ugly buildings are not only unsafe but wholly inadequate for the congregations that cannot get into them. These churches cannot be built for less than \$5,000 each. The present buildings are on leased land, and the leases may be terminated at the will of the land owners. These churches are of primary importance and necessity."

Are there three readers of *THE SPIRIT OF MISSIONS* who would like to build these churches as memorials?



# A MISSIONARY CONFERENCE AT THE FOOT OF THE ROCKIES

DENVER, OCTOBER 18th TO 22d, 1905

THE third annual conference of the Sixth Missionary Department was attended by about sixty clerical and lay delegates, twelve of them bishops from the dioceses and districts of Colorado, Duluth, Iowa, Kansas, Kansas City, Laramie, Minnesota, Montana, Missouri, Nebraska, North Dakota, Salina and South Dakota. The visitors included a number of the clergy and lay people of Colorado, and members of the Woman's Auxiliary from all the States but one, besides the Auxiliary's national Secretary, Miss Julia C. Emery and Mr. John W. Wood, the Corresponding Secretary of the Missionary Society. The conference was thoroughly practical, with emphasis on information and education, rather than on legislation.

The largely attended opening service on the morning of October 18th, with Bishop Hare's suggestive sermon, set the tone for all the subsequent sessions. With keen analysis and in stirring language the bishop outlined God's method in helping the world upward. First He finds a man to lead the way, then He commissions the chosen one and equips him with power. So the conference had before it a larger task than dealing with the petty details of life. It must grasp the moral Mission of the Anointed One and, following Him through the battle for righteousness, help to establish the reign of peace.

At the first business session the Very Rev. Carroll M. Davis, of St. Louis, the Department Secretary of the Board of Missions, was elected conference secretary also. Bishop Olmsted voiced Colorado's warm welcome, and during the succeeding days his people gave practical demonstration of how warm a Colorado welcome can be, by unflinching kindnesses.

In order that some of the facts about

the Church's Mission might be made widely known, two largely attended public meetings were held. On the evening of October 20th, in St. John's chapter house, some of the work of the domestic field was described. Bishop Millspaugh traced the growth of the Church in Kansas from the time of its organization as a diocese with less than one hundred communicants and not one organized parish, to the present, when the Church is making headway in all quarters of the state. Kansas is typical of other states, as the bishop showed by contrasting the pioneer conditions of fifty years—or less—ago with what one may see to-day. Dean Burleson, speaking of the Church's work among 9,000,000 negroes, told an encouraging story of achievement in spite of meagre appropriations. Some of the items were: 8,000 communicants in the twenty-four southern dioceses where the work is being done; over 100 clergy; about 100 schools, and nearly twice as many teachers. The Rev. W. J. Cleveland, from the fulness of his thirty-three years' experience among the Indians of South Dakota, told the inspiring story of the moral and spiritual betterment of the Sioux nation.

Again, on Sunday afternoon, another phase of the Church's mission to the nation was set forth when Bishop Morrison, of Iowa, spoke of "Her Heritage," and the duty of holding it in trust for all the people of the land. While Bishop Morrison, of Duluth, outlined "Her Definite and Reasonable Faith," and the duty of propagating it, and Bishop Tuttle told why the Church's characteristics—freedom, education and union—must naturally commend Her to all Americans.

Some of the most important work was done in the conference sessions. One afternoon was given to "The Church's

Mission in the Twentieth Century." Bishop Olmsted, speaking on short notice in the absence of the Rev. G. De Witt Dowling, showed how the Episcopal Church possessed in greater measure than any other Christian body the qualities that would enable her to be the Church of the American people and thus realize the prophecy of the Italian writer, himself a Romanist, who said recently that one hundred years hence the religion of America would be catholic, but not Roman. Mr. Wood told something of the purpose, method and results of the "Church's Mission in Lands Abroad." Volunteer speakers brought out many interesting points emphasizing the present need of clergy fitted to be the intellectual leaders of the community, but possessing the ability to handle practically the many problems incident to the work of mission fields within the United States.

"The Adequate Support of Missions" was the theme of one morning's session. Less time was given to questions of finance than to suggestions about "How to Develop a Spirit of Prayer for Missions," offered by Dean Beecher; and "How to Get Missionary Information to the People," by Mr. Clement Chase, both of Omaha. Dean Davis's talk on "The Strategic Importance of the Large Parish to the Success of the Apportionment Plan" outlined graphically the discouragement and failure sure to follow when the large parish failed to do its best.

At another session the conference heard "How Apportionments Are Made," from Mr. Wood. Bishop Brewer, speaking of "How to Raise the Apportionment," was still certain that the Board of Missions would do well to include the gifts of its auxiliaries in the Apportionment Plan, but whether or not this were done, he knew that the bishops could do much to insure success. A few gracious words in a convention address or occasional letters will not suffice. On visitations the bishop must show his concern about the missionary spirit of parish and diocese and help the local clergy to develop it,

Archdeacon Cope saw in the "Missionary Thank-offering of 1907" an opportunity for a great spiritual revival in the Church and asked why the total should not reach a round \$1,000,000. Mr. John W. Robinson, of St. Paul, traced the development of the Laymen's Forward Movement and told what was being done in Minnesota to enlist laymen as speakers and workers on behalf of the cause.

"How to Interest Boys and Young Men in Missions," by the Rev. W. H. Knowlton; "Objections to Missions," not offered by, but answered by the Rev. P. T. Fenn; and "The Logical Inference from the Great Commission," defined by the Rev. E. L. Eustis to be a canonical requirement that every communicant should give to missions, occupied the final conference.

The two most important resolutions passed at the brief business sessions requested the Board of Missions to appoint a salaried secretary for the department, to give his whole time to presenting the cause; and to include in the apportionment for 1907 the offerings of the Sunday-schools and the Woman's Auxiliary.

The Sixth Department, including, as it does, the Mississippi Valley and the great prairie states, is in itself a vast mission field. Throughout the conference much was said about what the Church in the department might do to further the Church's world-wide mission, but not once was a suggestion made that the department ought to receive more aid from the outside. Such a fact is the best evidence of the truly catholic spirit of the gathering.

The Sixth Department deserves more aid, as one of the strategic home fields of the present and near future. The Church there is confronted by great problems and possibilities. That the problems should be solved and the possibilities realized is the concern of the whole Church. Indeed, it is a matter of national importance.

The next conference is to meet in Minneapolis, October 17th to 21st, 1906.

## LAYMEN NEEDED FOR ST. JOHN'S COL- LEGE, SHANGHAI

THE following letter, which appeared in the Church weeklies for October 14th, speaks for itself. Will any reader of THE SPIRIT OF MISSIONS volunteer, or can any give information of a young man who might offer if he knew of this need?

"St. John's College, Shanghai, still needs the services of two laymen upon its faculty. The new term has opened with a large and representative attendance which shows the high esteem in which the college is held in all parts of China. Owing to the demands for advanced work on behalf of the students, an extra year has been added to the course.

"Steps are now being taken to incorporate the college as a university, under the laws of the District of Columbia, in order that it may be possible to grant degrees in its schools of arts, medicine and theology.

"The men needed should be college graduates, preferably, not over thirty years old, and unmarried. They should be equipped to teach the higher English branches, and if one of them were qualified to direct the military drill and the physical work generally, so much the better.

"I will give further particulars to anyone who may be willing to consider this call for important service, or who knows any young man who might be willing to consider it.

JOHN W. WOOD,

Corresponding Secretary.

281 Fourth Avenue, New York."

## AFRICA FOR JUNIORS

HERE is a wonderfully interesting little book about the Dark Continent and its many needs. Something is told, too, in a special chapter, about the history of that bright spot in the darkness—the Church's mission on the west

coast. *Africa for Juniors* is fully illustrated. Twenty-five cents a copy from The Publication Department, 281 Fourth Avenue, New York.

## MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, who can accept appointments to speak, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address is given:

Africa: Miss Agnes P. Mahony, of Cape Mount.

Boisé: Archdeacon Jones.

Brazil: The Rev. John G. Meem, of Pelotas.

China: The Rev. Arthur M. Sherman, of Hankow.

The Rev. F. E. Lund, of Wuhu.

The Rev. C. F. Lindstrom, of Gankin.

Honolulu: The Rev. Kong Yin Tet.

Japan: The Rev. H. St. George Tucker, of St. Paul's College, Tokyo.

The Rev. Isaac Dooman, of Kobe.

The Rev. John C. Ambler, of Osaka.

The Rev. T. S. Tyng, of Osaka.

The Rev. C. F. Sweet, of Tokyo.

The Rev. J. A. Welbourn, of Tokyo.

Porto Rico: Bishop Van Buren.

Salt Lake: Bishop Spalding, during December and January.

Southern Mountaineers: The Rev. William M. Washington, Archdeacon of Lexington.

Work Among the Colored People: The Rev. and Mrs. A. B. Hunter, of St. Augustine's School, Raleigh, North Carolina, until December 1st.



# THE SANCTUARY OF MISSIONS

## OUR LORD'S CALL

"JESUS, Thou didst the fishers call,  
Who straightway at Thy voice  
left all,  
To teach the world of Thee;  
May I with ready will obey  
Thy inward call, and keep the way  
Of Thy simplicity."

## THANKSGIVINGS

"We thank Thee"

For the power of Thy grace manifest-  
ing itself in the Far East.<sup>1</sup>

For the success of the Missionary  
Conference at Denver. Page 880.

For the practical expression given to  
Christianity through medical mission  
work in China. Page 850.

For the progress of the Church in  
Honolulu, Cuba and the Philippines.  
Pages 856, 857, and 838.

For Dr. Driggs' safe return to Point  
Hope. Page 870.

## INTERCESSIONS

"We beseech Thee"

That we may pray, work and give for  
the extension of Thy Kingdom with pure  
intention and patient faith.

To bless the efforts of those who are  
working to establish the Church in all  
parts of our own land, especially in Kan-  
sas, Boisé, Oklahoma and Indian Terri-  
tory, Minnesota and Alaska. Pages 848,  
858, 859, 869, 870.

To stir the hearts of faithful people to  
give to St. Paul's College, Tokyo, the  
money needed for its enlargement.  
Page 860.

To bless Dr. Driggs and his Christian  
followers at Point Hope, preserving them  
from all the dangers of the coming win-  
ter. Page 870.

That those who are able to support

their own missionary representatives  
may follow the example of the Sunday-  
schools of Minnesota. Page 858.\*

That Bishop McKim may be provided  
with the money necessary for the build-  
ing of three new churches. Page 878.

To draw the Japanese nation, and es-  
pecially its young men, to the true faith  
through the persevering efforts and de-  
voted lives of those who work in Thy  
name. Page 860.

## FOR GUIDANCE IN THE WORK AT HOME

ALMIGHTY GOD, who alone gavest  
us the breath of life and alone  
canst keep alive in us the holy desires  
Thou dost impart; we humbly beseech  
Thee to sanctify all our thoughts and  
endeavors, that we neither begin an ac-  
tion without a pure intention nor con-  
tinue it without Thy blessing. And  
grant that having the eyes of the mind  
opened to behold things invisible and  
unseen, we may in heart be inspired by  
Thy wisdom and in work be upheld by  
Thy strength and in the end be accepted  
of Thee as Thy faithful servants;  
through Jesus Christ our Saviour.  
*Amen.*

## FOR MISSIONS IN THE UNITED STATES

GOD of all the nations of the earth,  
remember the multitudes in this  
land (especially those in . . .) who  
though created in Thine image are neg-  
lecting to serve Thee: and according to  
the propitiation of Thy Son Jesus  
Christ, grant that by the prayers and  
labors of Thy Holy Church they may  
be delivered from all indifference and  
unbelief and brought to worship Thee;  
through Him whom Thou hast sent to be  
our Salvation, the Resurrection and the  
Life of all the faithful, the same Thy  
Son Jesus Christ our Lord. *Amen.*

<sup>1</sup> "How far has this christianizing movement  
reached? How great is the influence of Chris-  
tianity upon the Japanese nation? The answer  
to this is, in a word, that Christianity has in-  
fluenced for good the whole life and character  
of the people of Japan."—*D. J. Watt, a Jap-  
anese Student.*

\* Leaflet 941, to be had for a post-card from  
the Corresponding Secretary, gives important  
information.

# THE WOMAN'S AUXILIARY

To the Board of Missions



EPIPHANY CHAPEL, HILLIARD

## THE WORK OF A DEACONESS IN THE DISTRICT OF SPOKANE

BY PHOEBE ALICE COOPER

EVER since my arrival in Spokane and, in fact, for the two years before, while in the New York Training-school for Deaconesses, people have been asking me, "What is the work of a deaconess?" Many times I have looked bewildered when the question has been asked, and have tried to determine what the answer really is. I have arrived at the general conclusion that a deaconess, like everybody else, is not infrequently doing many things which she ought not to do and continually leaving undone those things which she ought to do. In my own particular instance, however, I will

try to tell of a year's work in the District of Spokane.

This work has been chiefly at St. Matthew's, Spokane, Epiphany chapel, Hilliard, and St. Paul's mission, Minnehaha, in which places I have had charge of the Sunday-schools, guilds and clubs.

St. Matthew's Sunday-school is small, and at times has been a little discouraging, but at present things look more than hopeful. A great many are enrolled, but there are about twenty faithful members, which is a good foundation, and I am sure in time we shall have a good, strong building, both material and spiritual. The women's guild has eight



EPIPHANY CHAPEL, INTERIOR

members, who are striving hard to raise money to put up the former, and are storing up, by their constant, persevering labors, strength for the latter as well. During last winter one of their members met the little ones every Tuesday afternoon to imbue them with the spirit of usefulness, and we hope, this year, to organize a Junior Auxiliary.

A part of the winter was spent in sewing carpet rags. One of the ladies promised a prize to the little girl who would sew the largest ball, over a pound in weight, and then gave them a party at her home, where the rags were weighed and the prize was awarded. The rags sewed were given to the women's guild, who had them woven into rugs for their annual sale.

Epiphany mission at Hillyard has one of the dearest little chapels I have ever been in. The Sunday-school is small, but in the course of a year has grown from seventeen to thirty, and the children, as well as the older people, are most loyal to the Church and their Church duties.

At Minnehaha, St. Paul's Sunday-school is encouraging, with sixty-five en-

rolled and fifty as an average attendance, and there we have the "Minnehaha Moral and Athletic Association." On a Sunday evening last fall, one of the boys suggested that I come out the next Saturday, and that we go around to try to get more of the boys to come to Sunday-school. This was a golden opportunity and not to be missed, so I arranged to go out the following Saturday. He



A DWELLING HOUSE IN MINNEHAHA



thought a "boys' club" could be organized, so we called a meeting to that effect. Never shall I forget my feelings of gratification, as I alighted from the car, to find the schoolyard crowded with boys, and in the distance across the fields could be seen several lanterns throwing bright lights on rapidly approaching feet. The meeting was a most successful one. We elected our officers, and asked for suggestions as to rules by which they would wish to abide. One boy arose without hesitation and said, "Do unto others as you would that they should do unto you." At this there was grand applause, followed by a suggestion from another boy, "To be temperate in all things." I saw that they had comprehended the spirit of the club, and decided that the constitution and by-laws could wait until some time in the near future. For a number of weeks following we met at the homes of the members, and were kept very busy admitting new members and discussing various subjects. The club grew so rapidly that I became a little alarmed. Soon the test came. There were now over thirty members, composed of two classes of boys. One class had come into the club with the idea of helping one another and of developing themselves physically, mentally and morally; the other class had entered with the intention of getting as good a time out of it

as possible, and strongly objected to the word "moral" being attached to the name of the club. This class wished to build a club house without the money. The more sensible boys were willing to take things slowly, and above all things did not wish to go into debt. The vice-president resigned and about fifteen boys followed, but the president stood up and with a voice filled with resolution, determination and unchangeableness exclaimed: "The club shall stand!" That was enough. The next week we rented a shack for \$2 per month. One friend gave us a stove, another a table, the boys hunted up benches, I took out a lamp, and we had a meeting of which one might well be proud. We arrived at the next meeting and found the building surrounded by water. But the boys had arrived early, the president on horseback, so that he might reach the building and put out the benches for a temporary bridge. The boys were busily sweeping out the water, which had bubbled up between the cracks in the floor. Soon we had a fire and were ready to proceed with our meeting. Since then the building has been sold to be used as a chicken-house. The school trustees of Minnehaha have kindly given us the privilege of meeting in the school-house for the coming winter, after which time we hope to build the much-talked about club house.



SHACK OCCUPIED BY THE MINNEHAHA MORAL AND ATHLETIC ASSOCIATION

During the past year, also, I had charge of a teachers' class and St. Margaret's Guild at St. Agnes's mission, and spent ten days in Moscow, calling on most of the Church members there. Finally, I must speak of St. David's Branch of the Junior Auxiliary. The first part of the winter was spent in preparing a box for Miss Prichard's School of Indian children in Ketchikan. The juniors dressed dolls, made aprons and work-boxes for the girls, bought toys and handkerchiefs for the boys, and took great interest in preparing and packing the box, which was to be opened by their little Indian friends in Alaska. As I wrote Miss Prichard, it certainly

contained labors of love, and I am sure that the little girls were very happy during the Christmas season to think that they had done something to make others happy. It made me think of a Christmas carol, which my dear little children in the Sunday-school of the Church of Our Saviour, Detroit, were so fond of singing, the chorus of which is:

"Oh, don't you see that giving  
Is just the best of living,  
When everybody thinks of all his  
friends?  
If kindness all kept doing,  
Each other's good pursuing,  
We'd have a Christmas time that  
never ends."



PROSPECTIVE SCHOLARS FOR THE SCHOOLS IN HONOLULU

## THE OPENING OF THE SCHOOLS IN HONOLULU

BY BISHOP RESTARICK

**T**HE schools opened on September 6th with an increase in all of them. St. Andrew's Priory has sixty boarders and forty day pupils. Iolani has eighty boys already

enrolled and more expected. Of these, thirty-seven are boarders and more would be boarders if we could accommodate all who wish to enter. Besides this, St. Peter's School has about sixty pupils.

All of these meeting in the cathedral for the morning service makes a very interesting lot of children, for they represent many races. You may imagine that I have had a strenuous time since I came here in getting Iolani on its feet. When I arrived I found Iolani without a home and consisting of a few boys who met for instruction in the old Sunday-school room. We have now a fine site, having upon it a suitable house which is full of the most interesting associations. I have put this house into good order at a cost of \$2,000. The property is free from debt and everything is in good shape.

These schools came to us after a useful career and bringing the Church much valuable property, and we must put them in condition for doing the work which we have undertaken. Already we have made wonderful improvements. Our schools are doing and have done an immense amount of good and contribute about one-third of the number of all who are confirmed in the islands. We have no endowments except those which have been given by the Hawaiians themselves. We need very badly some books of reference. If any one had some encyclopedia, such, for example, as the Chambers's, or any other, they would be most welcome. Then we want some money to purchase a globe and some other necessities. There are no less than eight new helpers on the staff.

I have been interrupted about ten times during the writing of this letter, and the last interruption was the arrival of the mail from the coast, on the SS. *China*. In that mail I received a letter in which was the statement that the writer was glad that we were considering a vacation house, for he would like to give the major part of the cost. We must have a place to which I can send teachers and others for a rest—if I do not I shall have break-downs. Two were on the verge of it this summer. I sent them off and saved them from collapse.

I have abundant cause to be thankful for the many blessings which have been showered upon us. All that we have had

given to us has been absolutely necessary to the taking up of the work and putting it upon an American footing. I want Church people in the States to understand that the people here have given very liberally toward the fitting out of the schools as well as for other things.

## THE *BEST* NEEDED IN JAPAN

THE wife of one of our Japanese missionaries, visiting in England, on return from vacation, writes: "It has been our aim to visit as many cathedrals as possible, and the privilege of seeing many of them has been great indeed. It makes me exultant to think that the most wonderful architecture which the world can at present boast should have found form in these edifices raised to the glory of God. Many times we have spoken of what a splendid lesson one can inspire the Japanese Christians with, in telling them of these noble structures. Perhaps it seems more forcible to us, in that the leading Christians in the Mito Church were government architects, and men of a mental stamp to whom everything holy and high appealed.

"One of the things which I found so impossible for people at home to understand (it is the same among English Church people) is the imperative need of men with well-trained minds to carry on the work of the Church in foreign fields. When we first went to Mito we had a couple of their best equipped priests sent from the temples, to come in after service when the congregation were drinking tea, to try to draw my husband into some argument in which they could trip him up and ridicule him. Then again it was a man possessing one of their most honored degrees for scholarship who sought to debate upon heathen ethics against Christian ethics, and my husband says it was only that there can be no ethics to compare with the Christian code that saved him his reputation, and, what was more, the reputation of the Church."



## THREE INTERESTING AUXILIARY GATHERINGS

**D**URING the last six weeks the Secretary of the Woman's Auxiliary has had the pleasure of attending three interesting Auxiliary meetings.

From September 19th to 26th the Woman's Auxiliary to the Missionary Society of the Church of England in Canada held, in Toronto, its sixth Triennial, and for the first time in many years the Secretary of the Auxiliary was able to be present at several of its sessions. She did not arrive in time for the opening service in St. James's Church, where their United Offering was made, but in that church on Sunday morning she heard the Bishop of Mackenzie River tell the story of his thirty-six years in the Northwest. The offering of the Auxiliary at the time of the opening service amounted to upwards of \$5,000, more than twice the amount given three years before, and by vote of the Auxiliary this was divided among several of the missionary districts in Canada, with a portion toward the endowment of Athabasca.

There was a very full programme for the seven days of meeting, which was carried out in a business-like manner, though time was lacking for its completion. Excellent papers were read, and the discussion of these and of resolutions offered was perhaps more ready and thorough than we have attained to yet. It was delightful to meet delegates from branches as widely separated as Fredericton and New Westminster, while the presence of Mrs. Bompas, wife of the hermit Bishop of Selkirk, was a special pleasure.

The greetings and hospitality extended to the Secretary were most kind and cordial, and she expressed to the Auxiliary the hope that some from among them, possibly their president, Mrs. Tilton whom the Church in Canada received from the Church in the United States, might meet with us in Richmond at our next triennial.

The second occasion of especial interest was the twenty-fifth anniversary of the Western New York branch, which met in the same old parish, of St. Luke's, Rochester, within whose boundaries it first was formed. The General Secretary of the Board, as well as the Secretary of the Auxiliary, was present to share the pleasures of this anniversary, and while a delightful paper, prepared and delightfully read by Deaconess Mather, of New York, a former secretary, told the story of old days in the branch, the address of the president, extracts from which are given elsewhere, showed that its twenty-five years of life have made it strong for future usefulness along lines and according to methods new to these later days.

And finally, in the third week of October, the Secretary was able to attend some Auxiliary gatherings, held in connection with the third conference of the Sixth Missionary Department, in Denver. St. Luke's Day, Wednesday, October 18th, was the Auxiliary Day, and the Chapter House was filled at 10:30 A.M. for the service of Holy Communion, when the Bishop of Colorado officiated, Bishop Morrison, of Duluth, preaching the sermon. In the afternoon of the same day a meeting was held, when addresses were given, on the "Junior Auxiliary," by Mrs. Morrison, of Duluth; on "Women's Work in the Domestic Field," by the Secretary of the Auxiliary, and "In the Foreign Field"—"Japan," by Deaconess Metzler, invalided home from the District of Kyoto, and now resigned and at work in the Cathedral parish of Denver, and "China," by Miss Crummer, principal of the Church Training-school, Shanghai, on vacation by reason of ill-health.

This meeting was followed by four other gatherings, held on Thursday, Friday and Saturday. At these meetings every branch in this department, with the exception of Montana, was represent-

ed by officers or members, as follows: Colorado, 13; Duluth, 1; Iowa, 1; Kansas, 1; Kansas City, 2; Laramie, 1; Minnesota, 1; Missouri, 1; Nebraska, 2; North Dakota, 1; Salina, 1; South Dakota, 1. Visitors were also present from Massachusetts, Ohio, Springfield and West Virginia.

On Thursday noon the introduction of missionary literature into the diocese and the Babies' Branch were explained, and Deaconess Metzler told of her experiences in the Kyoto District.

At the other sessions, fifteen minutes were allowed for a Question Box, and then half an hour was given to the consideration of certain subjects, as "Education in Missions," "Education for Missions," "Systematic Giving—the Apportionment System and The United Offering."

At these times great pleasure was had in hearing from Deaconess Metzler and Deaconess Hyde on the training given in the schools in New York and Philadelphia; from Miss Crummer on the requirements for a useful missionary; from Miss Kerr, principal of Wolfe Hall, Denver, and Miss Peabody, principal of All Saints', Sioux Falls, as to what our Church schools give to the Church's mission fields; from Miss Spalding, president of the Girls' Friendly Society in Colorado, and from Sister Mary, of the Daughters of the King, as to how those organizations may prove training-schools for missionaries, and from Mrs. Cleveland, Pine Ridge Agency, South Dakota, with regard to some of the practical difficulties of missionary living.

These small meetings resulted in a few suggestions for future effort. The following table shows one field for work:

Dioceses in Sixth Missionary Department.	Communi- cants.	Subscribers to THE SPIRIT OF MISSIONS.
Colorado.....	5,887	67
Duluth and Minnesota....	16,306	410
Iowa.....	7,855	139
Kansas and Salina.....	6,056	136
Kansas City and Missouri..	12,242	257
Laramie and Nebraska....	7,163	101
Montana.....	2,855	58
North Dakota.....	1,591	48
South Dakota.....	2,074	48
	61,979	1,264

Could not these subscriptions be doubled in the new year?

The questions brought to the Question Box could be but slightly answered in the brief time allowed, and it was planned to insert a question each month in the Woman's Department of THE SPIRIT OF MISSIONS, and its answer, given by an experienced officer in the space of one hundred words, in the next number. We are inaugurating this plan by printing in this number a question and answer both, and a second question to be answered in December.

Question asked by a new Junior officer in Mississippi.

Answered from Duluth.

Question: "Can you tell me just what my position is to the various parochial branches?"

Answer: "A diocesan secretary of the Junior Auxiliary is, under the president of the Woman's Auxiliary, its guide, inspiration, and, in Western parlance, its '*chief push*.' After her election, her first duty should be to get into touch with the parochial branches already existing, by visitation or by correspondence. Her next step might be a letter to each president of the Woman's Auxiliary, or, where there is no Woman's Auxiliary, to each clergyman in the diocese, asking co-operation in organizing the Junior branches. She should also encourage the introduction of THE YOUNG CHRISTIAN SOLDIER and suggest helpful methods of work."

For December: Question, from Kansas City.

Question: "How can interest be revived in old parish branches?"

THE Massachusetts branch is supplying the shelves of its Diocesan Library with a file of THE SPIRIT OF MISSIONS, and lacks the numbers for November, 1879, and August, 1882. If anyone can supply these two numbers, please send them to Miss A. M. Morgan, Secretary, Diocesan House, 1 Joy Street, Boston.

# TIMELY COUNSELS FROM WESTERN NEW YORK

**A**ND now let us look for a moment at what is to be done.

1. There are in this diocese 106 parishes and 44 missions, making 150 in all. The work of the Woman's Auxiliary is established in 82 of these parishes and 7 of the missions. There are 24 parishes and 37 missions in which no branch of the Auxiliary exists. The first stage of our diocesan possibilities cannot be said to be passed until we have developed some organized work in all these parishes and missions; provided in every case that the rector desires our co-operation. That even missions themselves cannot be too small or too young to do some work for the general missions of the Church, and be blessed in the doing of it, is proved by the fact that branches of the Auxiliary are thriving in seven of the missions of Western New York. Every place can do a little, if it will; and it is our duty and our privilege to establish the system that will collect and combine what each person and each parish branch can do, and make it a vital part of our Auxiliary life.

2. Then we can develop what we already have. Our present branches never really stand still. They are always changing. They may gain or lose. It is for us to help in drawing in more members, in working with more heart, in giving more money and in studying missions with an ever-deepening attention.

And this brings me to the matter that I want to see made the great and special effort of this coming year, and in which I call on all of you to help. I hope to increase immensely the circulation of *THE SPIRIT OF MISSIONS* in this diocese. Every parish officer should take it; as many members of the Auxiliary as possible should be persuaded to take it; and lastly, there is the parish in general, where many copies might be taken. There is one small parish where an earnest rector has worked up the subscriptions to the number of sixty or seventy. It would be quite possible for us to do the same. With women, in these mis-

sionary matters, to know is to act. We may estimate that it costs us about eight cents a month to keep, through our missionary magazine, in close touch with all the missionary work. Or, if we accept the offer that permits us to put fifty cents into our United Offering boxes, we pay but about four cents a month for all this precious knowledge. I should like to see, in each parish branch, a member whose duty should be the care and increase of the subscriptions to *THE SPIRIT OF MISSIONS*; and I should like to have them all acting under the direction of a general officer.

3. Year after year we have become better organized. Methods of work and of subscription have grown up till we can tell beforehand where nearly all the money given by the Auxiliary will come from. This brings us order, system, discipline, and a certain security that we shall accomplish what we undertake, and is an evidence of a good growth and ground for much thankfulness. But organization in missionary matters has an attendant danger against which we must wisely guard, for we are always inclined to relax our efforts after we have accomplished the part of the work assigned to us. In secular matters this may be a reasonable attitude, but not in things spiritual. There the responsibility does not cease. We never come to the point where we have done enough. We must be always scrutinizing our time and our purses to see whether we cannot reasonably do more work and give more money for missions. A time of special blessing draws forth the grateful response of some special offering; a larger income suggests that more be given to the Lord.

E. E. NICHOLAS; *President*.

## THE NOVEMBER CONFERENCE

**T**HE November Conference of diocesan officers will be held at the Church Missions House on Thursday, the 16th, from 2:30 to 4 P.M.



# THE MEETING OF THE BOARD OF MISSIONS

## OCTOBER 10th, 1905

THE Board of Missions met at the Church Missions House on Tuesday, October 10th. The following members were present: The Bishops of Albany (vice-president), in the Chair, New Jersey, West Virginia, Pittsburgh, Nebraska, Central Pennsylvania, Rhode Island, Indianapolis, Long Island, Newark, and the Bishop Coadjutor of New York; the Rev. Drs. Huntington, Vibbert, Anstice, Alsop, Perry, Stires, McKim, Parks, Mann, Storrs, Morgan and Smith; and Messrs. Low, Mills, Chauncey, Ryerson, Thomas, Goodwin, Mansfield, and Capt. Mahan, and Messrs. Butler, King and Pepper. The Bishops of Delaware, Boisé and Cuba, *ex-officio* members, were also present.

The contributions reported by the Treasurer to the first of October, for the new fiscal year, amounted to \$14,751.10. The appropriations for the year ending August 31st, 1906, amount to \$966,261 (including the deficit of \$157,293.31 on September 1st, which is temporarily covered by reserve funds).

The Bishop of Alaska wrote that Mr. Corser, of Wrangel, whose congregation recently withdrew from the Presbyterian mission, was confirmed on September 15th at Sitka and then licensed as lay-reader. His admission to the diaconate will follow in due course.

Information was received that the New York Bible and Common Prayer Book Society had sent to the Rev. Charles E. Rice a supply of prayer books and hymnals in the Taknah Indian language. The Board formally expressed its obligation to the society for this donation and for many other kindnesses.

A number of communications were received from bishops in the home field with regard to matters pertaining to their appointments, etc., among the different races to which they minister, and suitable action was taken and the following appointments were made under the Woman's Auxiliary United Offering:

Miss Ellen D. Tongue, for Asheville; Mrs. F. C. Wiswell, for Los Angeles; Miss Jeannette B. Besson, for North Carolina, and Mrs. Christine Gaulin, for Tennessee. An appropriation was also made of \$500 additional for work among the Swedes in the Diocese of Quincy.

At the instance of the Bishop of the Philippine Islands Miss Margaret P. Waterman, having recovered her health, was reappointed as a missionary worker in his district. Miss Waterman is intending to sail from San Francisco for Manila November 25th.

Letters were at hand from the bishops in China and Japan and from some of their missionaries.

The Board made an appropriation of \$450 to repair the damage to St. John's Church, Tokyo, wrecked during the recent riots. Bishop McKim, in his annual report, soon to be published, stated the need of a new building for this congregation, the present building being in a bad location and altogether inadequate, besides which the surroundings are objectionable and noisy. We do not own the land on which it stands; \$5,000 will buy a desirable plot and build a church. The new furniture will serve for the larger edifice when erected. The bishop offers to be responsible for \$1,000 of the cost if \$4,000 more can be contributed. The Board of Missions was unable to make the necessary appropriation.

Dr. Pott is very anxious to acquire two pieces of property for St. John's College, one of which adjoins the Jessfield Compound and the other its property across the Soochow Creek. The former piece would cost \$2,500 and the latter about \$1,000. He asks: "Do you happen to know of any liberal soul who would like to make us a gift of that amount?" Bishop Graves approved the plan of these purchases and the Board directed that this need should be presented to the Church.

The Bishop of Hankow forwarded to the Board of Missions a statement con-

cerning the "Mission Policy and Present Needs, District of Hankow," a paper adopted at a recent conference of foreign missionaries in that district. The Board expressed its appreciation of the character of this statesmanlike document.

In response to a communication from the Bishop of Mexico, his appointments of the Rev. G. L. L. Gordon as a missionary among the English-speaking people at Puebla and three other points and the Rev. F. B. Nash as missionary at Aguas Calientes and three other points were formally approved and appropriations were made accordingly.

The Committee on Audit reported that they had caused the books and accounts of the Treasurer for the past fiscal year to be examined, together with the vouchers for the same, and that they had certified their correctness.

## ANNOUNCEMENTS CONCERNING THE MISSIONARIES

### Alaska

MISS EDITH A. PRICHARD, returning to duty, arrived safely at Ketchikan on September 27th.

### Honolulu

THE Rev. Kong Yin Tet, under commission from the bishop to represent the Hawaiian mission, sailed from Honolulu on September 8th and has reported at the Church Missions House. His sister, Mrs. L. T. Ching, came with him to enter the Deaconess House in Philadelphia.

### The Philippines

AT the request of Bishop Brent the Board of Missions, at its meeting on October 10th, reappointed Miss Margaret P. Waterman as a missionary worker in The Philippines; she having now regained her health.

### Shanghai

THE party of missionaries sailing from San Francisco by the steamer *Mongolia* on August 26th, consisting of Mr. James H. George, Jr., Deaconess Theodora L. Paine, Miss Sarah Nicoll

Woodward and Miss Mary A. Hill, arrived at Shanghai September 20th.

### Hankow

BISHOP ROOTS, writing on August 26th, announced that the Rev. Thomas P. Maslin and Miss Leila Estelle Willey were to be married that day.

DR. E. L. WOODWARD and the Rev. Edmund J. Lee, who were passengers on the steamer *Empress of Japan*, arrived at Shanghai September 3d. In the Yellow Sea the steamer was delayed by the worst typhoon that the ship had ever passed through and several of the passengers were severely injured, but no lives were lost.

MR. RICHARD DELAFIELD SHIPMAN, volunteer worker, with Deaconess Katharine E. Phelps and Miss Mary R. Ogden, who sailed from San Francisco by the steamer *Mongolia* August 26th arrived at Shanghai on September 20th.

### Tokyo

THE Rev. Charles F. Sweet and family who arrived in England on August 26th, sailed from Liverpool by the steamer *Canadian* September 23d and arrived at Boston October 3d.

THE Rev. W. Frank Madeley, going to England to visit his parents, with his wife and child sailed from New York by the steamer *Umbria* on September 2d, and arrived at his home on September 11th.

## A PHYSICIAN'S WISH

"I AM enthusiastic about the work of the Church here in China," writes Dr. Harry B. Taylor, who went to Gankin last January, "and I wish the people at home could realize, even in a small measure, what is being accomplished here in the spread of Christ's Kingdom and its effect on the Chinese people. If they could fully realize the amount of good that is being done and the immense fields, which are white already to harvest and not yet touched, I know there would be no dearth of men or money. It is certainly a great privilege to be able to do even a small part of the Master's work among this great people."

# All things come of Thee, O Lord, And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China and Japan; also work in the Haitien Church and in Mexico\*; in thirty-nine dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-five bishops, and stipends to 1,673 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

\* For support of the Clergyman representing this Church.

## ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipts of the following sums from September 1st to October 1st, 1905:

\* Lenten and Easter Offering from the Sunday-school Auxiliary.

Note.—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

<b>ALABAMA</b> —Ap. \$50; Sp. \$6.00			
<i>New Decatur</i> —St. John's S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	4 00	Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico....	5 00
<i>Springfield</i> —St. Paul's S. S., \$1.50; Mabel Feild, 50 cts., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	2 00	Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	36 95
<i>Tilden</i> —Grace, General.....	50		
<b>ALBANY</b> —Ap. \$63.23; Sp. \$10.71		<b>CENTRAL NEW YORK</b> —	
<i>Ashland</i> —Trinity Church, General..	6 23	Ap. \$60.70; Sp. \$110.25	
<i>Cosackie</i> —Christ Church, General..	5 00	<i>Booneville</i> —Trinity Church, Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico:	4 00
<i>Springfield Centre</i> —St. Mary's S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico....	5 71	<i>La Fargeville</i> —St. Paul's Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico....	1 25
<i>Troy</i> —Holy Cross, General.....	50 00	<i>Northville</i> —Calvary, General, \$3; Wo. Aux., Sp. for Church Extension Fund, Porto Rico, \$1..	4 00
<i>Unadilla</i> —St. Matthew's S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5 00	<i>Onondaga</i> —Church of the Good Shepherd, General.....	2 00
<i>Miscellaneous</i> —"E. W.," for Bishop Van Buren's work, Porto Rico..	2 00	<i>Redwood</i> —St. Peter's S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	2 00
<b>ARKANSAS</b> —Ap. \$4.00; Sp. \$3.25		<i>Syracuse</i> —Trinity Church, Wo. Aux., Sp. for Bishop Ingle Memorial, Boone School, Wuchang.....	1 00
<i>Fort Smith</i> —St. John's, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	3 25	"R. F. D. 5," Cuba and Brazil..	1 00
<i>Helena</i> —Miss Mary A. Bailey, for work in San Juan, Porto Rico, \$2; Alaska, \$2.....	4 00	(East)—Emmanuel Church S. S.,* General.....	4 70
<b>CALIFORNIA</b> —Ap. \$372.85; Sp. \$61.35		<i>Watertown</i> —Trinity Church, "H. F. S.," Wo. Aux., for Bishop Rowe's work, Alaska.....	50 00
<i>Alameda Co.</i> —Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	13 50	<i>Westmoreland</i> —Gethsemane, Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.	1 00
<i>Marin Co.</i> —Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	4 90	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Bishop Ingle Memorial, Boone School, Wuchang.....	100 00
<i>Oakland</i> —St. Paul's, General.....	22 85		
<i>San Francisco</i> —Trinity Church, Foreign .....	350 00	<b>CENTRAL PENNSYLVANIA</b> —	
<i>San Mateo</i> —"Mrs. J.," Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	1 00	Ap. \$10.00; Sp. \$15.50	
<i>Miscellaneous</i> —"Mrs. B.," Wo. Aux.,		<i>Trackville</i> —Christ Church S. S., Sp. for Bishop Van Buren, for hospital, Porto Rico.....	5 00
		<i>Mauch Chunk</i> —F. R. Sayre, Sp. for St. Luke's Memorial Hospital,	



Ponce, Porto Rico.....	10 00	daughters," General .....	18 00
Pottsville—Caroline G. Bayer, Sp. for St. Luke's Memorial Hos- pital, Ponce, Porto Rico.....	50	Waterbury—St. John's, Foreign....	87 10
Shenandoah—All Saints', General..	10 00	DALLAS—Ap. \$18.00	
CHICAGO—Ap. \$475.94; Sp. \$113.13		Bonham—Trinity Church, General..	18 00
Chicago—Ascension, Sp. for Diocese of Fond du Lac.....	50 00	DELAWARE—	
Epiphany, Choir Boys' S. S., for the day-school for boys at Ichang, China.....	10 00	Ap. \$215.63; Sp. \$308.65	
Mass meeting, Domestic, \$232.97; Foreign, \$232.97; Sp. for Bish- op Brent, \$56.....	521 94	Broad Creek—Christ Church, Rev. Mr. Sherman's work, Han- kow .....	12 10
Lake Forest—Mrs. J. H. Dwight, Sp. for St. Luke's Memorial Hospi- tal, Ponce, Porto Rico.....	5 00	Christiana Hundred—Christ Church, Wo. Aux., General, \$25; Sp. for Foreign Insurance Fund, \$5.	30 00
Streator—Christ Church S. S., Sp. for St. Luke's Memorial Hospi- tal, Ponce, Porto Rico.....	2 13	Delaware City—Christ Church Wo. Aux., General.....	10 00
COLORADO—Ap. \$50.86; Sp. \$3.21		Dover—Christ Church, Wo. Aux., General, \$15; Sp. for Dr. Driggs, Alaska, \$5; Sp. for Mrs. Hooker's Orphanage, Mexico, \$5	25 00
Alamosa—St. Thomas's S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	2 96	Georgetown—St. Paul's, Mrs. Wm. H. Boyce and Miss Margaret R. Gibson, Sp. for Miss Bull, Kyoto	2 00
Colorado City—Church of the Good Shepherd, General (of which S. S.,* \$17.58).....	26 33	Laurel—St. Philip's S. S., Sp. for Bishop Van Buren's Hospital Fund, Porto Rico.....	2 40
Denver—St. Barnabas's S. S., General .....	4 70	Middletown—St. Ann's, Wo. Aux., General, \$5; Sp. for Rev. Mr. Neve, Virginia, \$5; Sp. for For- eign Insurance Fund, \$5; Sp. for Dr. Driggs, Alaska, \$5; Sp. for children's ward, St. James's Hospital, Gankin, Hankow, \$5.	25 00
St. John's Cathedral S. S., Birth- day Box, Foreign.....	9 38	Milford—Christ Church, Domestic..	2 50
St. Mark's, H. S. Canby, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	25	Milton—St. John the Baptist, mis- sions in China, Hankow Dis- trict .....	3 03
Miscellaneous—Babies' Branch, Wo. Aux., General.....	10 45	Newark—St. Thomas's, Wo. Aux., Sp. for Bishop Brent, Philippine Islands, \$5; Sp. for Dr. Driggs, Alaska, \$5; Sp. for St. James's Hospital, Gankin, Hankow, \$5.	15 00
CONNECTICUT—Ap. \$1,200.51; Sp. \$216.10		Mrs. H. S. Curtis, Wo. Aux., Japan .....	5 00
Cromwell—Miss A. O. Tippet, Sp. for Bishop Brent, Philippine Islands .....	50 00	New Castle—Immanuel Church, Wo. Aux., Sp. for Foreign Life In- surance Fund, \$5; Sp. for Dr. Driggs, Alaska, \$5.....	10 00
Groton—Mrs. S. Lawrence, \$20; Mrs. P. C. Swords, \$10; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	30 00	Smyrna—St. Peter's, Wo. Aux., Sp. for Foreign Life Insurance Fund, \$5; Sp. for Dr. Driggs, Alaska, \$10.25 .....	15 25
Hartford—Trinity Church, for work in Alaska, \$150; Porto Rico, \$100; among colored people, \$100; Bishop Hare's work among Indians, South Dakota, \$100; Africa, \$100; Bishop Kinsolving's work, Brazil, \$100; China, \$100; Japan, \$100; Mexico, \$100.....	950 00	Stanton and Newport—Wo. Aux., Japan, \$5; Sp. for Foreign Life Insurance Fund, \$2; Sp. for Dr. Driggs, Alaska, \$5.....	12 00
Mr. Henry E. Rees, General.....	10 00	Wilmington—Calvary, Wo. Aux., General, \$2; Sp. for Foreign Life Insurance Fund, \$2; Sp. for Dr. Driggs, Alaska, \$2.....	6 00
Mrs. P. W. Lippett, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5 00	St. Andrew's, "A Communicant," a thank-offering for the life of Mr. Hudson Taylor and for the opening of Hunan, Sp. for Changsha, Hunan, Hankow, \$20; Wo. Aux., Japan, \$5; General, \$30; Sp. for Mrs. Hooker's Orphanage, Mexico, \$2; Sp. for Foreign Life Insurance Fund, \$5; Sp. for Dr. Driggs, Alaska (of which for a new church, \$10), \$22; Sp. for chil- dren's ward, St. James's Hospi- tal, Gankin, Hankow, \$5.....	89 00
Meriden—George M. Curtiss, Sp. for Porto Rican Equipment Fund..	10 00	St. John's, Wo. Aux., Japan, \$5; General, \$10; Sp. for Bishop Leonard Memorial, Salt Lake, \$5; Sp. for Foreign Life Insur- ance Fund, \$5; Sp. for Rev. H. Littell, Hankow, \$5.....	30 00
Naugatuck—"A Friend," General..	50 00	Trinity Church, Wo. Aux., Japan, \$5; General, \$46; Sp. for Dr. Driggs, Alaska, \$5; Sp. for Foreign Life Insurance Fund,	
New Haven—Trinity Church, St. Mary of Bethany Bible-class, General .....	12 00		
Mrs. Timothy Bishop, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	10 00		
New London—St. James's, General..	49 41		
Norwalk—St. Paul's, General.....	12 00		
Oakville—All Saints' (Apportion- ment, 1904-05), General.....	12 00		
Ridgefield—St. Stephen's Vestry, Sp. for St. Luke's Memorial Hospi- tal, Ponce, Porto Rico.....	10 10		
Mrs. James M. Crafts, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	100 00		
Sharon—Miss Frances A. Stevens, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico...	1 00		
Tracy—"Mrs. J. B. R. and two			

\$5; Sp. for children's ward, St. James's Hospital, Gankin, Hankow, \$5.....	66 00	Mrs. Blythe, Wo. Aux., Sp. for Bishop Brooke, Oklahoma.....	1 00
<b>Miscellaneous</b> —Wo. Aux., Sp. for Foreign Life Insurance Fund..	11 00	<b>KANSAS</b> —Ap. \$43.00	
Babies' Branch, Domestic, \$15; Foreign, \$15; Sp. for children's ward, St. James's Hospital, Gankin, Hankow, \$15; Sp. for Rev. S. H. Littell, Hankow, \$1; Sp. for kindergarten, Akita, Tokyo, \$2.....	48 00	<i>Esbridge</i> —Mrs. J. N. Waugh, General.....	3 00
Mexican Aid, Sp. for "Bishop Lee" scholarship, Mexico.....	105 00	<i>Ottawa</i> —Miss L. M. Skinner, General.....	5 00
<b>EAST CAROLINA</b> —Ap. \$7.00; Sp. \$2.00		<i>Wichita</i> —St. John's, Wo. Aux. and S. S., Bishop Rowe's School, Anvik, Alaska.....	35 00
<i>Hertford</i> —Holy Trinity Church, Wo. Aux., \$1; Junior, \$1; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	2 00	<b>KANSAS CITY</b> —Ap. \$10.85; Sp. \$25.00	
<i>Lake Waccamaw</i> —Mission, General.....	5 00	<i>Kansas City</i> —Grace S. S., Japanese Mission, Kowagoe, Tokyo.....	5 00
<i>Poplar Branch</i> —Mr. C. C. A. Louis, for hospital, Fairbanks, Alaska.....	2 00	St. George's, Mrs. E. R. Atwell, General.....	5 85
<b>FLORIDA</b> —Sp. \$1.50		St. Mary's, Wo. Aux., Sp. for St. Mary's - on - the - Mountains, Sewanee, Tennessee.....	25 00
<i>St. Augustine</i> —Trinity Church, Wo. Aux., Sp. for Bishop Van Buren, Porto Rico.....	1 50	<b>KENTUCKY</b> —Ap. \$2.35	
<b>FOND DU LAC</b> —Ap. \$1.25; Sp. \$12.50		<i>Louisville</i> —Christ Church Cathedral, Mrs. Sidney Hewitt, Indian Mission.....	2 35
<i>Fond du Lac</i> —"G. M. R." General.....	1 25	<b>LEXINGTON</b> —Ap. \$5.00; Sp. \$11.30	
<i>Miscellaneous</i> —"Anonymous," Sp. for Associate Mission, Wuchang, Hankow.....	12 50	<i>Beattyville</i> —St. Thomas's, \$1; S. S., 30 cts.; Sp. for Bishop Van Buren's use, Porto Rico.....	1 30
<b>GEORGIA</b> —Ap. \$22.70		<i>Lexington</i> —St. Andrew's, General..	3 50
<i>Savannah</i> —Christ Church, General.....	22 70	<i>Newport</i> —St. Paul's S. S., Sp. for Porto Rican Equipment Fund..	10 00
<b>HARRISBURG</b> —Ap. \$20.33; Sp. \$6.00		<i>Nicholasville</i> —All Saints', General.....	1 50
<i>Berwick</i> —Christ Church (Apportionment, 1904-05), Domestic.....	8 05	<b>LONG ISLAND</b> —Ap. \$93.76; Sp. \$60.29	
<i>Blossburg</i> —St. Luke's, General.....	5 00	<i>Brooklyn</i> —Grace, Wilhelmus Mynderse, General, missions toward restoring the reserve.....	50 00
<i>Chambersburg</i> —Trinity Church, General, \$1; S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$2.....	3 00	Incarnation, "A Friend of Missions," Sp. for Porto Rican Equipment Fund.....	5 00
<i>Harrisburg</i> —St. Paul's, General.....	2 95	Church of the Messiah, Sp. for Porto Rican Hospital Fund....	1 00
<i>Mechanicsburg</i> —"Two Friends," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	1 00	St. Ann's, "S. D. P. F.," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico (of which two wee boys, for children's ward, \$1).....	6 00
<i>Nickel Mines</i> —Grace, General.....	3 33	St. Clement's, General.....	12 70
<i>Paradise</i> —R. S. Chittenden, Sp. for Porto Rican Equipment Fund..	3 00	St. Jude's, Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	2 50
<b>INDIANAPOLIS</b> —Sp. \$1.00		St. Mark's S. S., General, \$4.50; Brotherhood of St. Andrew, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$1..	5 50
<i>Connorsville</i> —Trinity Church, Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	1 00	Trinity Church, General.....	5 25
<b>IOWA</b> —Ap. \$23.50; Sp. \$22.70		Miss Mary Benson, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	10 00
<i>Chariton</i> —St. Andrew's, Wo. Aux., General, \$5; Sp. for Bishop Brooke, Oklahoma, \$5.....	10 00	Walter T. Hicks, Sp. at Bishop Van Buren's discretion, Porto Rico.....	2 25
<i>Davenport</i> —Trinity Church, Wo. Aux., Sp. for Bishop Brooke, Oklahoma and Indian Territory.....	5 00	Miss N. A. Ransin, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	1 00
<i>Independence</i> —St. James's, Wo. Aux., General.....	5 00	Mrs. W. H. Williams, Sp. for Porto Rican Equipment Fund.....	1 00
<i>Iowa City</i> —Trinity Church, work among deaf-mutes.....	2 50	<i>Flushing</i> —St. George's, W. S. Dobson, Sp. for Porto Rican Equipment Fund.....	1 00
<i>Lyons</i> —Grace, Wo. Aux., Miss Babcock's salary, Japan, \$10; Sp. Bishop Brooke, Oklahoma, \$5.....	15 00	<i>Great Neck</i> —Miss Mary Rhineland King, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	10 00
<i>Mt. Pleasant</i> —St. Michael's S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico....	1 70	<i>Greenport</i> —Holy Trinity Church, Domestic, \$15.31; Foreign, \$1.....	16 31
<i>Sac City</i> —Holy Trinity Church, Wo. Aux., Miss Babcock's salary, Japan, 50 cts.; General, 50 cts.....	1 00	<i>Lake Grove</i> —"A Friend," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	1 00
<i>Sioux City</i> —St. Thomas's, Wo. Aux., Sp. for Bishop Brooke, Oklahoma.....	5 00	<i>Lawrence</i> —Mrs. James Baker, Wo. Aux., 50 cts.; "A Friend," 50	

cts.; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	1 00	op Rowe's work, Alaska.....	65 57
<i>Roslyn</i> —Trinity Church (In Memoriam), Isaac Peck, Domestic Missions .....	5 00	<i>Dedham</i> —Church of the Good Shepherd, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	7 10
<i>Sag Harbor</i> —Christ Church S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico...	2 54	<i>Falmouth (Wood's Hole)</i> —Church of the Messiah, General, \$23.85; Church Work Association, Indian, \$5; General, \$10.	38 85
<i>Southampton</i> —Josephine Russell, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico...	10 00	<i>Lynn</i> —St. Stephen's, General.....	68 12
<i>West Islip</i> —Christ Church S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5 00	<i>Methuen</i> —All Saints', General (Apportionment, 1904-05).....	6 58
LOS ANGELES—Sp. \$5.00		<i>Newburyport</i> —St. Paul's, Allen M. Brewster, \$1; D. W. Piper, \$5; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico...	6 00
<i>Los Angeles</i> —St. Paul's Pro-Cathedral, "Members of the Vestry," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico....	5 00	Moses Brown, \$1; C. W. Mose-lay, \$1; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	2 00
LOUISIANA—Sp. \$5.00		<i>Salem</i> —St. Peter's S. S., Sp. for Dr. Woodward's Hospital, Gankin, Hankow .....	36 11
<i>New Orleans</i> —St. Anna's, Master A. B. W. Hunter, Sp. for St. Mary's Orphanage, Shanghai.....	5 00	MICHIGAN—Ap. \$549.05; Sp. 50 cts.	
MAINE—Ap. \$54.20		<i>Bad Axe</i> —St. Paul's, General (Apportionment, 1904-05).....	4 05
<i>Belfast</i> —L. Hozeltine, for Bishop Brent's work, Philippines.....	10 00	<i>Detroit</i> —St. John's, "A Member," General .....	500 00
<i>Gardner</i> —Christ Church, Domestic..	29 20	<i>Grass Lake</i> —St. Mary's, Wo. Aux., Mrs. C. B. Coe, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	50
<i>Sargentville</i> —Lida Harkness, General .....	2 00	<i>Saginaw (West Side)</i> —St. John's S. S.,* General.....	45 00
<i>Wiscasset</i> —St. Philip's, Domestic and Foreign.....	3 00	MICHIGAN CITY—Ap. \$10.00	
<i>York Harbor</i> —St. George's, General.	10 00	<i>Fort Wayne</i> —Trinity Church, Wo. Aux., Foreign.....	10 00
MARYLAND—Ap. \$149.47; Sp. \$235.00		MILWAUKEE—Sp. \$1.75	
<i>Allegheny (Mt. Savage)</i> —St. George's, General.....	1 50	<i>Milwaukee</i> —St. Andrew's Chapter, No. 1,660, "Seven Members," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico...	1 75
<i>Baltimore</i> —Ascension S. S., Missionary Society, "Alice Fair" scholarship, St. Mary's Hall, Shanghai .....	40 00	MINNESOTA—	
<i>Emmanuel Church</i> , "A Friend," Sp. for Changsha, Hankow....	5 00	Ap. \$76.08; Sp. \$382.62	
<i>Egar G. Miller</i> , Cuba .....	25 00	<i>Albert Lea</i> —Christ Church, General	10 00
<i>Mrs. Charles J. Bonaparte</i> , Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	10 00	<i>Austin</i> —Christ Church S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	5 00
"H. W. A.," Sp. for Rev. Mr. Ancell, Shanghai.....	10 00	<i>Benson</i> —Christ Church, General, (Apportionment for 1904-5)...	11 80
( <i>Catonsville</i> )—St. Timothy's, General .....	25 00	<i>Faribault</i> —Cathedral of Our Merciful Saviour, General.....	34 57
<i>Reistertown</i> —Rev. E. A. Rich, General .....	5 00	<i>Mrs. Henry B. Whipple</i> , Sp. for Church Extension Fund, Porto Rico .....	100 00
<i>Rossville</i> —Holy Comforter, Rev. Joseph Baker, Brazil.....	2 00	<i>Hastings</i> —St. Luke's, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	16 00
<i>Frederick Co. (Adamstown)</i> —St. Luke's, Foreign and Domestic. ( <i>Urbana</i> )—Zion Parish, Domestic and Foreign.....	7 75	<i>Le Sueur Centre</i> —St. Paul's, General .....	2 71
( <i>Frederick</i> )—All Saints', Sp. for Ingle Memorial Hall, Wuchang, Hankow .....	200 00	<i>Minneapolis</i> —Gethsemane, Sp. for Porto Rico, Equipment Fund..	23 50
<i>Howard Co. (Dorsey)</i> —Trinity Church, Domestic, \$18.22; Japan, \$10; China, \$10; S. S., Sp. for Rev. Mr. Hughson's educational work, Asheville, for one mountain child this winter....	48 22	Holy Trinity Church, Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico...	6 10
MASSACHUSETTS—		St. Paul's, Sp. for Porto Rico Equipment Fund, \$51.75; Mr. Wm. C. Edgar, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$15.....	66 75
Ap. \$113.55; Sp. \$122.78		S. S. Rally, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	22 75
<i>Boston (Dorchester)</i> —St. Mark's S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	5 00	In memory of Jane M. Thurston, Sp. for Porto Rico Equipment Fund .....	20 00
( <i>Dorchester Centre</i> )—Mabel E. Wyman, Sp. for a chair in St. Luke's Memorial Hospital, Ponce, Porto Rico.....	1 00	Miss Frances S. Wells, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	100 00
<i>Brookline (Longwood)</i> —Church of Our Saviour S. S., Sp. for Bish-		<i>Owatonna</i> —St. Paul's, Sp. for St. Luke's Memorial Hospital,	



Ponce, Porto Rico .....	6 53	Carteret—St. Mark's, Mrs. Wm. Shike, Domestic .....	2 00
Robbinsdale—Mrs. W. B. Turner, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico...	1 00	Fairview—Trinity Church, General..	5 00
Rushford—Emmanuel Church, Junior Guild, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	1 20	Freehold—St. Peter's S. S., Sp. for Bishop Van Buren's Porto Rican Hospital Fund .....	6 50
Miss Emma Crampton, Sp. St. Luke's Memorial Hospital, Ponce, Porto Rico .....	50	Long Branch—St. James's, Sp. at discretion of Rev. A. M. Sherman, Hankow .....	50 00
St. Paul—Church of the Messiah, Sp. for Church Extension Fund, Porto Rico .....	7 29	Monmouth Beach—St. Peter's, Wo. Aux., \$18; General .....	18 00
St. Clement's, Mrs. W. G. Whitehead, Sp. for Church Extension Fund, Porto Rico .....	5 00	Mrs. W. S. P. Prentice, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	10 00
Mrs. E. S. Peake, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	1 00	Mt. Holly—St. Andrew's, Domestic, \$13.64; General, \$15 .....	28 64
Wayzata—St. Clement's, "A Thank-offering," General .....	5 00	Plainfield—Grace, "A Friend," General .....	10 00
Winona—St. Paul's, Bishop Van Buren's work, Porto Rico .....	12 00	Wildwood—"A Friend," Sp. for Changsha, Hankow .....	6 00
MISSISSIPPI—Ap. \$45.15		NEW YORK—Ap. \$3,124.98; Sp. \$1,190.71	
Carrollton—"A Friend," school, Anvik, Alaska .....	8 00	Cold Spring—St. Mary's, General, \$51.34; Bishop Brown's work, Arkansas, \$25 .....	76 34
Natchez—Trinity Church, Domestic and Foreign .....	36 65	Mrs. Wm. Young's Mite-chests, General .....	2 66
Ocean Springs—Mrs. M. Anderson, Foreign .....	50	Croton Falls—Miss Frances H. Close, Sp. for Porto Rican Equipment Fund .....	10 00
MISSOURI—Ap. \$16.60		Lithgow—St. Peter's, General .....	15 00
St. Louis—Grace, General .....	16 60	Matteawan—St. Luke's, Mrs. Winthrop Sargent, Wo. Aux., scholarship, St. John's College, Shanghai .....	100 00
NEBRASKA—Ap. \$4.75; Sp. \$1.00		Millbrook—Grace S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	2 48
Plattsmouth—W. J. White, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	1 00	New York—Beloved Disciple, \$17.15; "J. A. H.," \$25; General .....	42 15
Tecumseh—Grace S. S., General .....	4 75	Church Missions House Chapel, Hankow, \$27.22; Sp. for Dr. Glenton's work, at the hospital or dispensary, Wuchang, \$100 .....	127 22
NEWARK—Ap. \$11.85; Sp. \$24.90		Heavenly Rest, "A Member," Sp. for Changsha, Hankow .....	5 00
Boonton—St. John's, General .....	1 35	Holy Apostles' through Wo. Aux., Sp. for Christmas gifts for Shanghai and Tokyo .....	10 00
Jersey City—Mrs. F. J. Mallory, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	1 00	Holy Trinity Church, Wo. Aux., Miss Eloise W. Tuller, 50 cts.; Mrs. L. W. Tuller, 50 cts.; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	1 00
Kearney—Martha Evans, Foreign .....	50	Incarnation S. S., "Montgomery" scholarship, St. John's College, China .....	40 00
Montclair (Upper)—Mrs. George H. Puffer, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	5 00	St. Augustine's Chapel, Missionary Guild, Domestic, \$19.85; Foreign, \$19.85 .....	39 70
Morristown—St. Peter's S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	7 65	St. George's, Mr. R. Fulton Cutting, Sp. for Bishop Van Buren's work, Porto Rico .....	250 00
"Harriet B. V." and Mrs. John H. Lidgerwood, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	1 00	St. James's, Junior Aux., St. James's Hospital, Gankin, Hankow .....	50 00
Orange—St. Andrew's, Sp. for Bishop Knight, Cuba .....	8 25	Trinity Church, Wo. Aux., "Two Members," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	1 00
(East)—Mr. R. M. Dixon, General .....	10 00	Trinity Chapel, of which Domestic, exclusive of Cuba, Porto Rico, Mexico and Philippines, or any Spanish-speaking people, for dioceses entirely in the United States, \$1,250; Foreign, exclusively for Africa, China and Japan, \$1,250 .....	2,500 00
Mrs. E. R. Johnston, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	1 00	(Riverdale)—Mrs. M. M. Robinson, Sp. for Bishop Ingle Memorial, Hankow, \$5; Sp. for Bishop Leonard Memorial, Salt Lake, \$5 .....	10 00
Passaic—Miss H. P. Simmons, Sp. for Porto Rican Equipment Fund .....	1 00	Miss C. B. Cogel, through Wo.	
NEW HAMPSHIRE—Ap. \$45.00; Sp. \$42.00			
Keene—Rev. Edward A. Renouf, D.D., Philippines, \$10; Porto Rico, \$10; Sp. for Bishop Restarick, Honolulu (of which Mrs. Esther T. Renouf, \$15), \$40 ..	60 00		
Portsmouth—Rev. A. L. Elwyn, Brazil and Cuba .....	25 00		
Rye Beach—Mrs. Mary W. Waldron, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	2 00		
NEW JERSEY—Ap. \$263.64; Sp. \$72.50			
Camden—St. Paul's, Cuba, \$100; Brazil, \$100; Appor. 1904-05 ..	200 00		

Aux., Sp. for Mrs. I. H. Correll, Nara, Kyoto, for education of an orphan for one year.....	25 00	Aux., Sp. for salary of Mauricia, Los Angeles.....	20 00
T. W. Miller, Sp. for Porto Rican Equipment Fund.....	5 00	PENNSYLVANIA—Ap. \$3,619.53; Sp. \$56.88	
Mrs. W. F. Cochran, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	100 00	Andalusia—Mrs. James S. Biddle, Sp. for Bishop Gray, Southern Florida, for Seminole Mission reader.....	5 00
(In Memoriam), "K. V. R. D.," Foreign.....	20 00	Coatesville—Trinity Church S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico..	12 79
Charles Lanier, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	25 00	Gwynedd—Church of the Messiah, "Mrs. A. A. B.," \$25; "Miss J. I.," \$10; Sp. for Mrs. Van Meter's Day-school.....	35 00
Mrs. Clement Cleveland, General. (Arrochar Park, S. I.)—Mrs. Alfred M. Sparks, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	10 00	Pequea—St. John's, General.....	13 53
"A Friend," Sp. for Bishop Brent, Philippine Islands, for the purchase of a cow, the milk is to be used for the dispensary or hospital, two quarts of milk daily to be first sent to the Bishop's house, to be used by him.....	1 00	Philadelphia (Germantown)—Calvary, Colored.....	30 00
"J. C.," for non-ritualistic missions.....	200 00	Nativity, John E. Baird, General..	500 00
Mrs. F. R. Sturgis, through Wo. Aux., Sp. for hospital, Porto Rico.....	1 00	St. Michael and All Angels' (Apportionment, 1904-05), General.	20 00
In memory of "Mrs. T. F. R.," General.....	100 00	St. Nathaniel's, St. Mary's Bible-class, General.....	10 00
Mrs. E. C. Millett and daughter, Wo. Aux. Sp. for St. Luke's Hospital, Ponce, Porto Rico....	1 00	St. Peter's, "A Member," Rev. R. A. Walker's salary, Tokyo.....	750 00
Charles de Rham, Sp. for Porto Rican Equipment Fund.....	100 00	Church of the Saviour, Mrs. A. J. Houston, \$55, Miss E. Blakiston, \$20, Miss M. J. Blakiston, \$10, General.....	85 00
Miss Julia Livingston, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	10 00	"S. R. S.," General.....	200 00
Ossining—Trinity Church, Junior Aux., for support of a colored boy, \$10; Alaska, \$7.25; for support of a Japanese girl, \$25; Sp. for Miss Thackara's Indian work, Arizona, \$7.25.....	49 50	F. C. Souder, General.....	1 00
Rye—Christ Church, Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona.....	60 00	Wyncote—All Hallows' S. S., Sp. for Bishop Van Buren's Hospital, Porto Rico.....	4 09
White Plains—Mrs. Van Kleeck, Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona....	50 00	Miscellaneous—"Anonymous," General (In Memoriam), "R. N. T.," General.....	10 00
Yonkers—St. John's (Apportionment, 1904-05), General.....	56 16	PITTSBURGH—Ap. \$20.00	
Miscellaneous — St. Augustine's League, Sp. for St. Augustine's School, Raleigh, North Carolina, \$50; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50.....	100 00	Somerset—Mission, General.....	10 00
Archdeaconry of "Cornelia Jay" ward, St. Luke's Hospital, Tokyo, \$2.50; hospital supplies and settlement work, Philippine Islands, \$2.50; Sp. for Bishop Nelson, Georgia, for schools for mountain whites, \$36; Sp. for Rev. N. Matthews, Cape Mount, Africa, for bell, \$77.....	118 00	Warren—Trinity Church Memorial, General.....	10 00
"I. Y. V. D.," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	50	QUINCY—Sp. \$4.00	
NORTH CAROLINA—Ap. \$1.25		Galesburg—St. John's S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	4 00
Halifax—St. Mark's, General.....	1 25	RHODE ISLAND—Ap. \$63.71, Sp. \$9.55	
OHIO—Ap. \$25.00; Sp. \$21.00		Barrington — St. John's, General (Apportionment, 1904-05)....	1 00
Cleveland—Trinity Cathedral, to restore reserve, General.....	25 00	Crompton — St. Philip's, General (Apportionment, 1904-05)....	20
Mentor (West)—"A Member," Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	1 00	Middletown—Holy Cross S.S. (Sp. for St. Luke's Memorial Hospital, Ponce, P. R.)	3 55
Miscellaneous — "Members," Wo.		Portsmouth—St. Mary's S.S.	
		East Providence—St. Mary's, General (Apportionment, 1904-05).	6 11
		Portsmouth (South)—St. Mary's Guild, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5 00
		Providence—Church of the Messiah, General (Apportionment, 1904-05), \$37.06; (Apportionment, 1905-06), \$19.34.....	56 40
		Miscellaneous—"Two Churchwomen," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.	1 00
		SOUTH CAROLINA—Ap. \$35.48, Sp. \$10.50	
		Eutawville—Epiphany, General.....	10 00
		Greenville—St. Andrew's, General (Apportionment, 1904-05)....	6 98
		Laurens—Epiphany, General.....	15 00
		Pendleton—St. Paul's, General.....	3 50
		Statesburg—Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	10 00
		Miscellaneous—"A. C. N.," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	50

## SOUTHERN OHIO—Ap. \$116.52, Sp. \$11.00

<i>Cincinnati</i> —Christ Church S. S.,* General .....	108 22
Trinity Church Missionary Guild, Sp. to educate a girl for one year, Honolulu .....	11 00
<i>Fern Bank</i> —Resurrection, General ..	8 30

## SOUTHERN VIRGINIA—Ap. \$285.08; Sp. \$6.10

<i>Bath Co. (Warm Springs)</i> —Christ Church, for Deaf-mute Missions	10 00
<i>Campbell Co.</i> —Moore Parish, St. Peter's Church, General .....	1 30
( <i>Lynchburg</i> )—St. Paul's, for Alaska, \$10; Brazil, \$38; Japan, \$40.77; General, \$44.96 .....	133 73
<i>Cumberland Co. (Farmville)</i> —All Saints', Mrs. B. M. Tate, General .....	3 00
<i>Halifax Co. (Houston)</i> —St. John's, General, \$50; "Little Helper's" Society, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$2.50 .....	52 50
( <i>South Boston</i> )—Trinity Church S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico ..	3 60
<i>Montgomery Co. (Radford)</i> —Grace, for Soochow Orphanage Fund, Shanghai .....	4 00
<i>Norfolk Co. (Norfolk)</i> —Christ Church, General .....	27 00
St. Luke's, First Circle, Wo. Aux., General .....	40 80
( <i>Portsmouth</i> )—All Saints', General .....	3 00
<i>Washington Co. (Abingdon)</i> —St. Thomas's, "G. R. B.," General ..	10 00
<i>York Co. (Grafton)</i> —Mrs. J. J. Nottingham, General, \$1.25; Brazil, \$1 .....	2 25

## SPRINGFIELD—Sp. \$2.00

<i>Alton</i> —Junior Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	2 00
--	------

## TENNESSEE—Ap. \$39.75; Sp. \$2.91

<i>Cleveland</i> —St. Luke's S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	2 91
<i>Greeneville</i> —St. James's, Wo. Aux., General .....	7 50
<i>Jackson</i> —St. Luke's, Wo. Aux., General .....	10 00
<i>Nashville</i> —St. Peter's, General .....	5 00
<i>Tracy City</i> —Christ Church, Wo. Aux., General .....	1 25
<i>Miscellaneous</i> —Juniors, for salary of Mrs. Tasaki, Aomori, Tokyo .....	16 00

## TEXAS—Ap. \$20.00; Sp. \$67.20

<i>Beaumont</i> —St. Mark's S. S.,* General .....	20 00
<i>Houston</i> —Christ Church, Sp. for Bishop Aves, Mexico, for work among natives .....	67 20

## VIRGINIA—Ap. \$331.43; Sp. \$45.00

<i>Albemarle Co. (Ivy)</i> —St. Paul's, Wo. Aux., China .....	6 25
<i>Alexandria Co. (Alexandria)</i> —Christ Church, Mrs. Howard, through Wo. Aux., Sp. for Bible dictionary for Boone School, Wuchang, Hankow .....	6 00
Grace (Apportionment, 1904-05), Domestic, \$9.20; General, \$10 ..	19 20
<i>Charles City Co. (Shirley)</i> —Alice Brantford (In Memoriam), Mr. R. R. Carter, Brazil .....	20 00
<i>Clarke Co. (Millwood)</i> —Old Chapel S. S., Foreign .....	48
<i>Culpeper Co. (Rapidan)</i> —Wo. Aux., Sp. for St. Luke's Memorial	

Hospital, Ponce, Porto Rico .....	1 00
<i>Henrico Co. (Brook Hill)</i> —Miss E. H. Steward and Miss N. Steward, Brazil .....	50 00
( <i>Richmond</i> )—Holy Trinity Church, Wo. Aux., Sp. for Rev. R. A. Walke, Tokyo .....	10 00
St. John's, Wo. Aux., Alaska, \$2; Church Training-school for Women, Shanghai, \$2 .....	4 00
<i>King William Co. (Aylett's)</i> —St. David's, Wo. Aux., Sp. for Mr. Ishii, Holy Trinity Orphanage, Tokyo .....	5 00
<i>Prince William Co. (Haymarket)</i> —Juniors, Sp. for Bishop Rowe, Alaska, \$2; Sp. for Gankin, Hankow, \$1 .....	3 00
<i>Miscellaneous</i> —Branch Wo. Aux., Miss Mann's salary, Tokyo, \$100; Miss Sabine's salary, Alaska, \$31.50 .....	131 50
Babies' Branch, General, \$80; Sp. for St. Mary's Orphanage, Shanghai, \$5; Sp. for Mr. Ishii, Holy Trinity Orphanage, Tokyo, \$5; Sp. for Bishop Rowe's Hospital, Ketchikan, Alaska, \$5; Sp. for Domestic Contingent Fund, for mission font, \$4; Sp. for Miss L. Carter's Emergency Fund, Salt Lake, \$1 .....	100 00
"A Small Mission Class," General .....	20 00

## WASHINGTON—Ap. \$220.95; Sp. \$208.00

<i>Washington, D. C. (Georgetown)</i> —Grace (Apportionment, 1904-05), General .....	42 00
<i>Washington, D. C.</i> —St. Mark's, Colored, \$27.39; Indian, \$28.10; China, \$13.52; Japan, \$13.53; S. S.,* General, \$83.41 .....	165 95
<i>Montgomery Co. (Rockville)</i> —Christ Church, Wo. Aux., Brazil, \$12; Sp. for salary of nurses under Mr. Jefferys, Shanghai, \$5 .....	17 00
<i>Prince George and Charles Cos.</i> —St. John's Parish, "A Member," General .....	1 00
Mrs. B. H. Buckingham, Sp. for Equipment Fund, Porto Rico, \$100; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$100 .....	200 00
<i>Washington, D. C.</i> —Mrs. L. W. Tiffey, Sp. for Bishop Rowe's Hospital, Alaska .....	2 00
S. Percy Minnick, Sp. for Equipment Fund, Porto Rico .....	1 00

## WESTERN MASSACHUSETTS—

Ap. \$96.65; Sp. \$950.00	
<i>Fitchburg</i> —Christ Church, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	25 00
C. B. Smith, Sp. for Equipment Fund, Porto Rico .....	5 00
<i>Gardner</i> —St. Paul's (Apportionment, 1904-05), General .....	30 94
<i>Lenox</i> —Trinity Church, Rev. Harold Arrowsmith, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	10 00
S. K. Shaw, \$45; "A Friend," \$5; Miss Georgiana W. Sargent, \$200; Mrs. Frances C. Barlow, \$100; Mrs. Wm. D. Sloan, \$100; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico ..	450 00
Miss Irene Bigelow, Miss Hattie Lawrence and Mademoiselle Redmond, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico .....	10 00



Miss H. Meyer, Sp. for Equipment Fund, Porto Rico, \$10; Kate Cary, \$5; Emily M. Biddle, \$15; Mrs. Joseph M. White, \$250; Mr. and Mrs. Gordon Knox Bell, \$100; Lila V. Field, \$10; Mrs. Augusta C. Field, \$25; Mrs. Geraldine F. Adece, \$5; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	420 00	78 cts.; Brazil, 78 cts.....	1 56
Millville—St. John's, C. R. Day, E. A. Mansfield, James A. King, Charles F. Taft, G. K. Marshall, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5 00	Parkersburg—Church of the Good Shepherd, Indian, \$5.25 (of which S. S., \$4.80); Brazil and Cuba, \$10.30; Mexico, \$5.45..	21 00
Stockbridge—St. Paul's, Colored... 65 71		Trinity Church, General.....	19 50
Williamstown—"L. B. H." (In Memoriam), Sp. for Bishop Kinsolving, Brazil.....	25 00	Romney—St. Stephen's, Domestic and Foreign.....	10 30
WESTERN MICHIGAN—		Shepherdstown—Trinity Church, Domestic and Foreign.....	38 33
Ap. \$3.68; Sp. 33 cts.		Union—All Saints' S. S., Cuba and Brazil.....	1 45
Albion—St. James's (Apportionment, 1904-05), General.....	3 06	Wheeling—St. Matthew's, General..	35 40
Greenville—St. Paul's S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	33	Miscellaneous—Branch Wo. Aux., Boise, \$3.50; Brazil, \$3.50....	17 00
Homer—Christ Church (Apportionment, 1904-05), General.....	62	"Two Juniors," Sp. for blankets for hospital, Gankin, Hankow..	10 00
Peaskey—Emmanuel Church, General.....	5 00	ASHEVILLE—Ap. \$42.80; Sp. \$1.00	
WESTERN NEW YORK—		Fletcher—Calvary, General.....	10 30
Ap. \$61.49; Sp. \$76.50		Highlands—Incarnation, General... 3 75	
Branchport—St. Luke's, Junior Aux., General.....	2 00	Lenoir—Chapel of Peace, General... 25	
Brockport—St. Luke's, "M. J. H.," Domestic and Foreign.....	60	St. James's, General.....	5 00
Buffalo—Trinity Church, Mrs. James M. Ganson, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	1 00	Morganton—Good Shepherd Mission, Miss Eva Frances Dixon, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	1 00
Miss Margaret F. Rochester, through Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	1 00	Ronda—All Saints', General.....	1 00
Fredonia—Mrs. Edwin Collis, through Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	50	Shelby—Church of the Redeemer, General.....	50
Genesee—St. Michael's, "A Friend," Cuba and Brazil.....	12 50	Salada—Transfiguration, General... 6 00	
Holley—St. Paul's S. S. (In Memoriam), William P. Quackenbush, Sp. to purchase child's bed, St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5 00	Tryon—Holy Cross, General.....	15 00
Lockport—All Saints' Chapel, "Mission Workers," "William Frederick Faber" scholarship, St. Mary's Hall, Shanghai.....	25 00	Yadkin Valley—Chapel of Rest, General.....	1 00
Penn Yan—St. Mark's, General.....	21 39	BOISE—Ap. \$9.50	
Phelps—Mrs. Samuel S. Partridge, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico....	1 00	IDAHO	
Warsaw—Trinity Church, Sp. for Bishop Van Buren, Porto Rico..	1 00	Shoshone—Christ Church S. S.,* General.....	9 50
Miscellaneous—Branch Wo. Aux., Sp. for Deaconess Sands' travelling expenses, Honolulu..	67 00	DULUTH—Ap. \$3.50	
WEST TEXAS—Ap. \$1.50		Tower—St. Mary's, Domestic and Foreign.....	3 50
Kyle—St. Mary's, General.....	1 50	NEW MEXICO—Ap. \$103.50	
WEST VIRGINIA—Ap. \$189.54; Sp. \$70.00		Miscellaneous — Bishop Kendrick's support, "N. M. and A.".....	103 50
Charleston—St. John's, Wo. Aux., General.....	14 00	NORTH DAKOTA—Ap. \$35.10; Sp. 90 cts.	
Charles Town—Zion, Junior Aux., for support of a cot in children's ward, St. James's Hospital, Gankin, Hankow, \$20; St. Andrew's Guild, Sp. for Dr. W. C. Brown's paper, Brazil, \$60..	80 00	Buffalo—Calvary, General.....	8 00
Middleway—Nelson Parish, Brazil..	11 00	Casselton—St. Stephen's, General... 12 00	
New Martinsville—St. Anne's, Cuba,		Inkster—St. Philip's S. S., Sp. for hospital building, Ponce, Porto Rico, to pay for nine bricks in the wall.....	90
		Jamestown—Grace, General.....	12 10
		New Rockford—St. Timothy's, General.....	3 00
		OKLAHOMA AND INDIAN TERRITORY—Ap. \$1.00	
		INDIAN TERRITORY	
		Oak Lodge—St. John's, Wo. Aux., salary of Miss Tsujii, Kyoto... 1 00	
		OLYMPIA—Ap. \$10.00	
		Hillhurst—"Two Country Churchwomen," General.....	10 00
		SACRAMENTO—Ap. \$5.00	
		Auburn—St. Luke's S. S.* (additional), General.....	5 00
		SALINA—Ap. \$10.00	
		Great Bend—St. John's, General... 10 00	
		SALT LAKE—Sp. \$32.25	
		COLORADO	
		Gunnison—Gladys O. Cheney, Sp. for Miss Bertha Sabine, Anvik, Alaska.....	32 25

## SOUTH DAKOTA—Ap. \$446.34

<i>Cheyenne Mission</i> —Ascension, Wo. Aux., Domestic, \$2.50; Foreign, \$2.50; Daughters of the King, Domestic, \$1.50; Foreign, \$1.50	8 00
Calvary, Wo. Aux., Domestic, \$2.50; Foreign, \$2.50	5 00
Emmanuel Church, Wo. Aux., Domestic, \$5; Foreign, \$5	10 00
St. Andrew's, Wo. Aux., Domestic, \$1; Foreign, \$1	2 00
St. Barnabas's, Wo. Aux., Domestic, \$1; Foreign, \$1	2 00
St. John's, Wo. Aux., Domestic, \$5; Foreign, \$5; United Meeting, Domestic, \$10; Foreign, \$10	30 00
St. Mark's, Wo. Aux., Domestic, \$1.50; Foreign, \$1.50	3 00
St. Mary's, Wo. Aux., Domestic, \$3; Foreign, \$4	7 00
St. Paul's, Wo. Aux., Domestic, \$2.50; Foreign, \$2.50	5 00
St. Stephen's, Wo. Aux., Domestic, \$1; Foreign, \$1	2 00
<i>Crow Creek Mission</i> —All Saints' Chapel, Wo. Aux., Foreign	1 00
Christ Church, Wo. Aux., Domestic, \$5; Foreign, \$5	10 00
St. John Baptist Chapel, Wo. Aux., Domestic, \$5; Foreign, \$5	10 00
St. Peter's Chapel, Wo. Aux., Domestic, \$1.25; Foreign, \$1.25	2 50
<i>Flandreau</i> —St. Mary's, Wo. Aux., Domestic, \$3.50; Foreign, \$3.50	7 00
<i>Lower Brule Mission</i> —Church of the Holy Comforter, Wo. Aux., Domestic, \$2.50; Foreign, \$2.50	5 00
Holy Faith Chapel, Wo. Aux., Domestic, 50 cts.; Foreign, \$5	5 50
<i>Pine Ridge Agency District</i> —Holy Cross, Wo. Aux., Domestic, \$15; Foreign, \$15	30 00
Church of the Messiah, Wo. Aux., Domestic	50
St. James's, Wo. Aux., Domestic, 50 cts.; Foreign, 50 cts.	1 00
St. Luke's, Wo. Aux., Domestic, 40 cts.; Foreign, 20 cts.	60
St. Mark's, Wo. Aux., Domestic, 50 cts.; Foreign, 50 cts.	1 00
St. Matthew's, Wo. Aux., Domestic, 50 cts.; Foreign, 50 cts.	1 00
St. Paul's, Wo. Aux., Domestic, \$1; Foreign, \$1	2 00
St. Peter's, Wo. Aux., Domestic, 50 cts.; Foreign, 50 cts.	1 00
<i>Rosebud Mission</i> —Calvary, Wo. Aux., Domestic, \$3; Foreign, \$3; for support of St. Mary's School, South Dakota, \$3	9 00
Holy Innocents', Wo. Aux., Domestic, \$2.50; Foreign, \$2.50	5 00
St. Mary's School, Wo. Aux., Domestic, \$10; Foreign, \$10	20 00
St. Thomas's, Wo. Aux., Domestic, \$2; Foreign, \$1.35	3 35
Trinity Church, Wo. Aux., Domestic, \$1.25; Foreign, \$1	2 25
<i>Santee Mission</i> —Church of Our Most Merciful Saviour, Wo. Aux., Domestic, \$5; Foreign, \$5	10 00
Chapel of the Blessed Redeemer, Wo. Aux., Domestic, \$2.50; Foreign, \$2	4 50
Chapel of the Holy Faith, Wo. Aux., Domestic, \$2.50; Foreign, \$2.50	5 00
<i>Sisseton Mission</i> —St. James's, Wo.	

Aux., Domestic, \$10; Foreign, \$10	20 00
St. Mary's, Wo. Aux., Domestic, \$5; Foreign, \$5	10 00
<i>Standing Rock Mission</i> —Church of the Good Shepherd, Wo. Aux., Foreign	10 00
St. Elizabeth's Church, Wo. Aux., Domestic, \$9; Foreign, \$9; for support of St. Elizabeth's School, South Dakota (of which the Men's Society, \$34.80), \$64.80; to retain the Rev. P. J. Deloria, South Dakota, \$20; S. S., Domestic, \$5; Foreign, \$5	112 80
St. John the Baptist, Wo. Aux., Domestic, \$15; Foreign, \$15; for support of St. Elizabeth's School, South Dakota, \$10	40 00
St. Thomas's, Wo. Aux., Domestic, \$2.50; Foreign, \$7.50; for support of St. Elizabeth's School, South Dakota, \$12	22 00
<i>Yankton Mission</i> —Holy Fellowship, Wo. Aux., Domestic, \$4.11; Foreign, \$4.11; Daughters of the King, Domestic, \$1.73; Foreign, \$3.67; Babies' mite-box offering, Foreign, \$1.72	15 34
Chapel of the Holy Name, Wo. Aux., Domestic, \$1; Foreign, \$1; Chinese, \$3	5 00

## MEXICO—Ap. \$3.40

<i>Velardena</i> —General	3 40
---------------------------	------

## MISCELLANEOUS—

Ap. \$1,778.12; Sp. \$116.37	
Interest, Domestic, \$894.56; Foreign, \$175.50; General, \$192.56; Domestic and Foreign, \$351; Sp. \$43.87	1,657 49
Daughters of the King, Miss Richmond's salary, Shanghai	162 50
Rev. A. A. Kerfoot Memorial Endowment Fund, Sp. for scholarship in Mrs. Hooker's Orphanage, Mexico	25 00
Thomas Harris Powers, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	20 00
Mrs. F. A. Potts, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	10 00
"A Friend," Sp. for Porto Rico Equipment Fund	10 00
E. Frothingham, Sp. at Bishop Van Buren's discretion, Porto Rico	5 00
"An Old Subscriber," General	2 00
Mrs. Geo. C. Gage, 50 cts.; and Mrs. E. M. Webster, 50 cts., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	1 00
O. K. Brooks, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	1 00
Virginia H. C. Martin, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	50

## LEGACIES—\$10,140.52

<i>Mass., Boston</i> —Estate of Mrs. Emily Warren Appleton, to the Society	10,000 00
<i>Wash. (D. C.), Washington</i> —Estate of Mrs. Mary M. Carter, to the Society	140 52

Receipts for the month.....\$29,657 31



# 1906 THE CENTURY 1906 MAGAZINE.

## A SERIAL NOVEL BY MRS. HUMPHRY WARD

Author of "Robert Elsmere," "The Marriage of William Ashe," etc.

A splendid novel — "Fenwick's Career" — one of Mrs. Ward's very best, telling of a young artist who goes up to London. Striking illustrations by Albert Sterner. Begins in November, 1905. *The whole world will read this novel; do not miss it.*

## NEW LIGHT ON ABRAHAM LINCOLN

### "LINCOLN THE LAWYER"

It is nearly twenty years since *The Century* printed its great Life of Lincoln by Nicolay and Hay. Now it brings forward something new, a straightforward story of Lincoln's legal career. Read it, and enjoy the interesting stories, reminiscences and reproductions of old-time pictures and documents.

## ARTICLES FOR FARMERS

On Saving Crops, on "Why the Young Man Leaves Home," etc. *Of great value.*

## LIFE WITH THE EMPRESS OF CHINA

The remarkable articles by Miss Carl, who painted the portrait of the Empress Dowager, living with her for nearly a year.

## THE BEST TRAVEL ARTICLES

## HUMOROUS SERIAL STORIES

Including one by the author of the funny "Susan Clegg" stories, telling of travel in Europe. Very amusing.

## A GREAT EGYPTIAN DISCOVERY

Something that will interest every Bible student and every one interested in that wonderful old land of the Pharaohs.

## Nearly One Hundred Stories

by Kipling, Anthony Hope and other famous writers appeared in 1905—as many are coming in 1906.

## CHRISTY'S GREAT PICTURES OF THE AMERICAN GIRL

All in color, every one worth framing — only one of many brilliant art features in preparation.

The Century Co., Union Square, New York

**PRICE** \$4.00  
a year  
Subscriptions may  
begin at any time.  
Subscriptions made  
in December will  
carry a free Novem-  
ber number. Make  
*The Century* your  
leading Christmas  
gift.

# THE AMERICAN CHURCH SUNDAY SCHOOL MAGAZINE A MONTHLY MAGAZINE

For the Clergy

For Sunday School Teachers

For the Family

For All Church People

Editor: REV. RICHARD N. THOMAS.

Associate Editors: REV. WM. WILBERFORCE NEWTON, D.D.,  
REV. GEO. W. SHINN D.D.,

## DEPARTMENTS:

The Church Calendar. News and Notices. Correspondence. Items. Missionary Department. Facts and Incidents. Children's Department. Helps on the Joint Diocesan Series of Church Sunday School Lessons. Book Reviews.

## SUNDAY SCHOOL TEACHERS:

The attention of Sunday School Teachers is specially called to the very valuable Helps on the Joint Diocesan Series of Sunday School Lessons. They are positively the best and most exhaustive published.

Universally acknowledged to be the Cheapest and Best Church Magazine published. Subscription price, \$1.25 per annum; to the Clergy \$1.00 per annum. In clubs of 10 or more to Sunday Schools, \$1.00 per annum.

Send for Sample Copy.

GEORGE W. JACOBS & CO., Publishers,

1216 Walnut Street, Philadelphia, Penn.



# Kodak Film for Kodaks

The film you use is more important than the camera you use—more important than the lens you use. The amateur of experience insists upon the film of experience. Kodak film has 20 years of experience behind it.

*If it isn't Eastman, it isn't Kodak Film.*

Look for "Eastman" on the box;  
look for "Kodak" on the spool.

EASTMAN KODAK CO., Rochester, N. Y., The Kodak City

## MISSIONARIES AND MEN STEALERS

"ONE morning, walking over a hill with some of the Patpara boys," says a Church of England missionary in Central India, in the *C. M. S. Gleaner*, "I saw some men in the fields below. On seeing us they jumped up and fled for their lives. We shouted, 'Don't be afraid,' but they ran the faster. I sent to the village to find out what had terrified them, and found that they mistook us for a party of men-stealers looking for some one to sacrifice on the foundations of a railway-bridge across a river on a new line. That no decent, self-respecting river will allow itself to be yoked ('bridged') unless first propitiated by a human sacrifice, seems to be a superstition held by all Hindus. No wonder the poor fellows 'ran for their lives.'"



For practical work;  
for saving time; for long  
service and complete  
satisfaction, no other  
typewriter quite equals

## The Smith Premier

A little book explaining just why  
this is so will be sent on request.

Better ask about it to-day.

The Smith Premier  
Typewriter Company  
337 Broadway